

# National Parent-Teacher

FEBRUARY, 1940

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PHILIP KLEIN

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**Mr. Citizen Weighs the Law**

RALPH F. FUCHS

THE ONLY OFFICIAL MAGAZINE  
OF THE NATIONAL CONGRESS  
OF PARENTS AND TEACHERS

# *Objects of the*

## **National Congress of Parents and Teachers**

**TO** promote the welfare of children and youth in home, school, church, and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth.

**TO** bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education.



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**NATIONAL PARENT-TEACHER**

The Only Official Magazine of the National  
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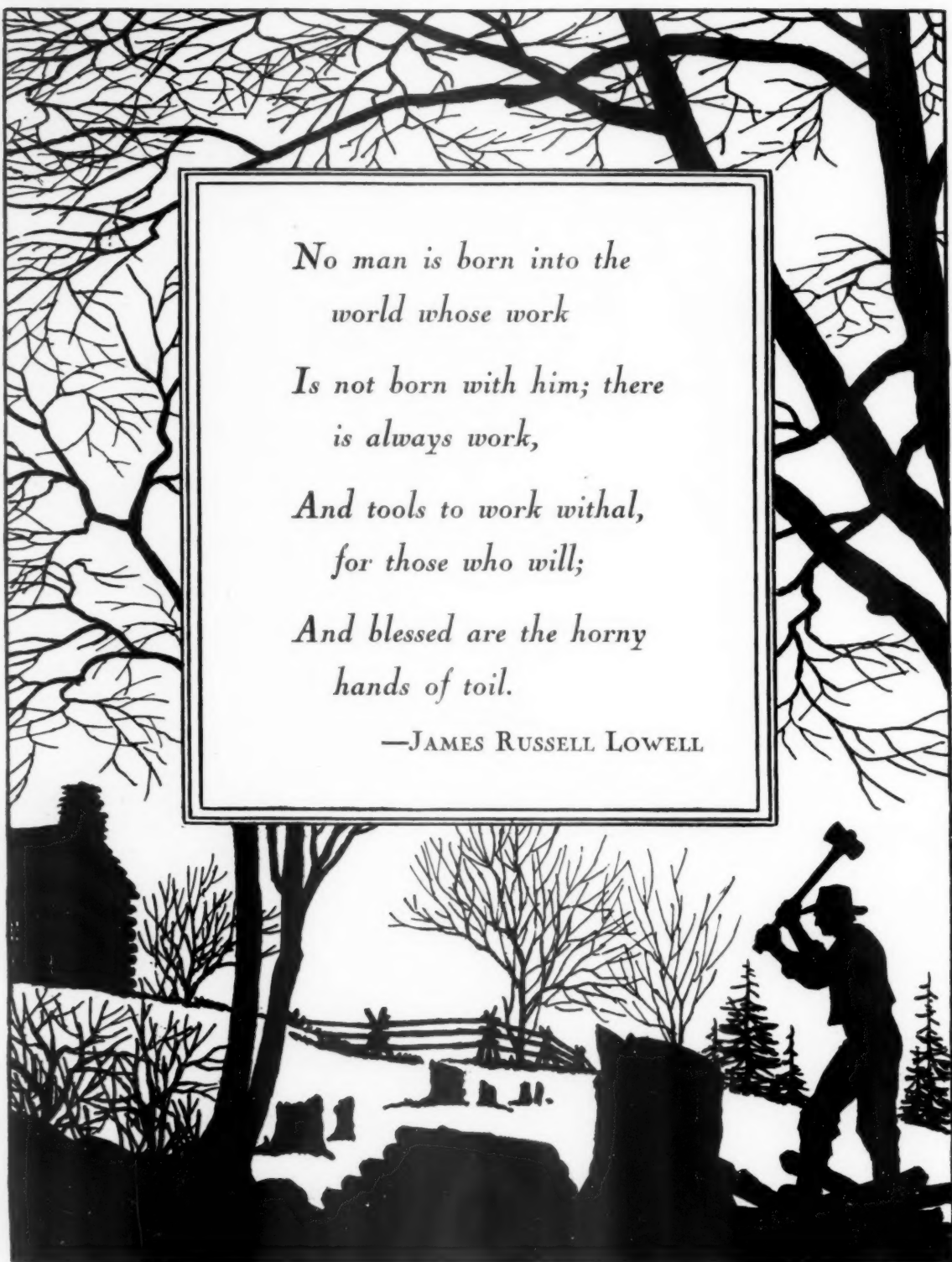
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*No man is born into the  
world whose work*

*Is not born with him; there  
is always work,*

*And tools to work withal,  
for those who will;*

*And blessed are the horny  
hands of toil.*

—JAMES RUSSELL LOWELL



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# The President's Message



## The Way of Peace

**I**N A MONTH dedicated to the memory of great days and great heroes, parents and teachers face a common dilemma. The brave beginnings of this land, its struggle for freedom, its conflicts which have ended in peace and in brotherhood, all belong to America's story. It is a record endeared by time and made noble by love and devotion. But the passing years have pushed back limiting boundaries, and today adds new chapters to the age-old story of human conflict. Our children see not only its past with the connotations of brave struggle; they see with growing terror a present world where conflict and war have lost their traditional glory. They see a world where children are driven from their homes and taken away from their loved ones; where neighbors are killed in their gardens and dooryards; where men who are fathers and brothers, maimed and broken, are tossed in the sea, to sink struggling to death; where buildings grown dear to children—the house and the school and the church—are heaped pile on pile in ruins of brick and of timber.

This is the world of today, and its story cannot be evaded. It is repeated again and again as people gather together. It is told and retold by pictures that stare from the newsstand. It flickers out from the screen. It is heard on the street in shrill words which cry the dread news of the hour. From the air it comes into the home; children, lifting their heads from their books and their play pause, wide-eyed, to hear it. The story cannot be stifled—this story of blood and of death and of horror. How shall we keep from the lives of our children these specters of war and of suffering? How shall they live without fear?

**W**E MUST fortify the child against the dark fears of today by developing his capacity for faith in himself—the conviction that as an individual he has a significant and secure place in the world. Through experience in social living, he must be given opportunity to know the worth and dignity of his fellows. He must learn to assume responsibility for his own part in reshaping his world into an ordered world, a better and wiser world, where war and fear eventually are banished.

Thus to fortify our children, we as parents and teachers must first capture and hold belief in ourselves and our fellows. We must seek the far goals of serenity and faith. To bring peace and happiness into the lives of our children, we must reveal the satisfying, the imperishable experiences of human life, and so live with children the life of the spirit.

*Frances S. Pettengill*

President,  
National Congress of Parents and Teachers

## *Concerning This Issue*

**O**RAL TRADITIONS and written records yield evidence that man has always sought to order his life according to some form of law, whether that law was custom, precedent, or enactment. Thus, the problems of law and of law observance date back to the remotest period in the history of man's experience, and are as old as any creation of man's thinking which involves human relationships.

This issue undertakes a discussion of law observance as an important objective of civic responsibility in a democracy. Questions of law observance and the consequences involved in law-breaking are treated from the points of view of the educated adult and of the young child. The fact is pointed out that learning to observe the law is a process of growth which begins at earliest childhood with the gradual increase in ability to accept the simple rules of the home and which continues through school and later life. The problems of authority in home situations are treated with humor and with seriousness, both presentations falling within the range of parental experience. The role of conventions, those unwritten laws of society, and the part they play in the matter of social relationships between adolescent boys and girls are analyzed. The tremendous importance of protective laws affecting the economic life of children and youth in labor today is clearly established. International intellectual cooperation as fundamental to universal understanding and to the achievement of law observance in world citizenship is also considered.

There is nothing new about the problems of law observance. The difficulty—and the particular challenge to parents and teachers as well—lies in creating laws which are not the expression of the passing will of the domineering but rather are the interpretation of the enlightened demands of adults in a democratic society.

The survival of the Nation demands that laws be established and maintained under which the young may have confidence in our institutions and our form of government.

# Is Child Labor Vanquished?

PHILIP KLEIN

**R**EADY OR NOT, here I come!" The warning comes in the shrill tones of a child at play. The hiders shrink closer to the sheltering wall or tree, crouch lower, or curl themselves up tighter, while the seeker fares forth to the conquest, confident of being able soon to cry out "I spy Jane!"—or Henry or Jack or Gertrude—and soon they are all trooping back, flushed with excitement, to begin all over again the game's routine of expected surprises.

These are our children, living in what we like to think of as their Golden Age. Gaily they romp through their hide-and-seeks, their farmer-in-the-dells, and their blindman's-buff, while we adults look on with something of nostalgic longing—and not a little of pride. For it is the world we have made that is giving them their strong bodies, their safe playgrounds, their freedom to grow, their stimulus to explore and discover and learn. And tomorrow they will be in the schools which we have prepared for them, gravely bending over tasks that are part work and part fun, while home and playground await their return.

These are our children. But they are not all at play. Industry has called and taken many of them. "Ready or not, here I come!" Poverty has caught and held them. Adult responsibilities have claimed them. We may be aware of all this, but how much do we know about those children who are not playing, who are without adequate food or clothes or medical attention? How many of them are there? Where are they? Why need they be there?

**I**N 1930 there was a Federal census. The report showed that 667,118 children between ten and sixteen years of age were gainfully employed. Information from other sources gives clear evidence that there were actually more than that, which means that over five percent of the total number of children of those ages were being denied the privileges which belong to the "Golden Age." We may be certain, however, that even without having the comforting support of statistics, the number has been considerably reduced since 1930. For one thing, there have been fewer jobs—a state of affairs affecting children and adults alike.

This is the first in a group of articles which will present the important findings of the 1940 White House Conference on Children in a Democracy.

For another, the lawmakers have done better along certain lines than they did in earlier decades. Since 1930, for instance, ten states have raised the minimum age for employment, at least in manufacturing, to sixteen, making a total of twelve states that have the same standard as is set by the Federal Government for children employed in establishments producing goods for interstate commerce. There have been laws passed, too, in some quarters, that have limited the hours of labor or the type of occupation permitted; or have so tightened the bolts of administrative machinery that employment of children is definitely discouraged. And it is worthy of mention that changes in social customs generally have tended to keep children in school until they have reached the highschool level.

**B**UT WITH all that has been gained the problem of child labor still remains a very serious one in this country. Any assumption that except for work on the farm and in the home child labor is now completely under legislative control is erroneous. True, there are fewer child workers in the manufacturing industries, where controls have been applied with some success. Child labor is being eliminated from the manufacturing of goods for interstate commerce, partly due to the child labor provisions of the Fair Labor Standards Act. But there are other sorts of employment. It is estimated that three fourths of the child workers under sixteen in the United States, outside of agriculture, street trades, and domestic service, are employed in miscellaneous types of non-factory employment, including retail stores, laundries, restaurants, beauty parlors, garages, and all types of repair shops. These are types of employment generally less satisfactorily regulated than are manufacturing and mechanical occupations. And it need hardly be stated that many places of employment suggested by the list just given are hardly fit places for children.



But it is agriculture, an out-of-door employment supposedly healthy and not too hazardous, that employs by far the greater number of all children under sixteen who work—three fourths of them, in fact. Many farm tasks in which children assist are harmless, provided they are not carried on by too young children or too continuously. But in large-scale commercialized agriculture long hours and overwork are both characteristic. The employment in agriculture is one of the most serious of all child labor problems. It involves more and younger children than any other occupation, interferes seriously with school attendance, and is a difficult problem to control through legislation. Family groups, impoverished and homeless, move from one agricultural area to another, living as they can on wages which will hardly maintain them even during the farming season. They cultivate sugar beets; they work on truck farms; they gather strawberries; they pick apples, and cherries, and pears. They work in the hop fields, cotton fields, walnut groves, and cranberry bogs—anywhere that seasonal labor is needed. Meanwhile, school authorities struggle with the situation, beset by the double difficulty of getting into the schools resident children whom the law requires to be there, and of dealing fairly with those who come as migrants but will not remain beyond the season of their employment in the community. Migrant children present a special difficulty, since their parents wander not for love of wandering but because they must.

**T**O RETURN to the city, there are the so-called street trades to consider. Children work as bootblacks and as vendors of candy, shoe strings, and gum. They are engaged in the sale and distribution of newspapers and magazines. In the latter employment a curious sort of difficulty is sometimes encountered when the law attempts to extend a protecting hand. The employer may avoid the responsibility belonging to him by treating the child as an independent contractor. He is a merchant "on his own." Here is a practice which not only has removed the child from the area under regulation but has often placed upon him burdens which he is too young to be carrying, such as the duty of securing subscriptions and of assuming entire charge of collections. Most of these street trades involve physical risks, irregular hours, and other objectionable factors.

There is another unsolved problem which is an old one indeed. The practice still persists of manufacturers sending out to country and to city assignments of work to be done in homes on a piecework basis, by any member of the family who is able to make the stitches, run the hems, make the buttonholes, or card the buttons. Home-

work in the lace industry has always been marked by the employment of children. Thread drawing is simple work requiring nimble fingers but no skill, and young children can do it. Making doll dresses is usually a family activity. It is simple, unskilled work, easily learned. Children too young to operate a machine can cut threads and turn the dresses. Buttons may be carded in the home. This is easy work which even very young children can do. The pay received for all this work is at best a mere pittance, and parents put the work into whatever hands can be made to do it.

The obvious hazards in child labor are many. Piecemeal education, life in shacks and camps, long and tedious hours, physical risks, exposure to inclement weather, interrupted or forgotten meals, night work, moral dangers arising from bad associates, dark and poorly ventilated rooms, stooped backs, isolation from normal activities—all these and more inevitably are the lot of many children who labor. Overtaxed mentally and physically they are unfit to meet either the opportunities or the responsibilities of youth.

**W**HY MUST these things be? We all know the typical American answer, "They mustn't be; there ought to be a law." There ought, assuredly; and, happily, in many cases there is a law. But there is still another answer. These things need not be if parents had a stable income sufficient to provide an "adequate" standard of living, which is indispensable to family welfare. With the raising of the wage level for all workers not only is the possibility of employment of children at lower rates removed, but the income level of the family is raised so that pressure from the family group for the supplemental small earnings of these young workers will not be so great. If child labor is to be eliminated, society must assume its full share of responsibility, first through the extension of adequate laws, and second through the provision of machinery, men, and money to enforce them. Citizens who honestly desire the protection of childhood must pay the price in unremitting vigilance.

As childhood merges into youth the problem changes. It is true that society—civilized, decent, forward-looking society—is concerned that the burden of productive labor should not be thrown upon the shoulders of immature youth too early and under unsuitable conditions. But society is also concerned that with maturity shall come those opportunities and responsibilities which belong to youth. Young persons who have left school and are ready for employment are entitled to work. And the adults who are largely responsible for the conditions which youth meets should see that work is provided. To do so is not, in these days, an easy matter.



**T**HIS IS not a new problem. For many years opportunities for inexperienced, untrained youth have been shrinking. This problem has been made so conspicuous and so urgent by the economic depression of the past years that the "youth problem" is widely regarded as one of the major social problems of our time. Of the total number of unemployed, one third or more are persons under twenty-five years of age. These young people are neither in school nor at work. They cannot obtain employment, and in general they are getting no training to fit them for future employment. Large numbers have been out of school vainly seeking work for years. Under such conditions ambition is destroyed, resentment is aroused, and antisocial behavior and attitudes may well result.

In this, as in the case of the child labor problem, it cannot be said that adults have been completely indifferent. Efforts have been made along a number of lines, extending in a variety of directions. Through the Federal Government, work programs have been developed by means of the Civilian Conservation Corps and the National Youth Administration for a necessarily limited number of needy unemployed youth. These youth are given the opportunity not only to do valuable work but to develop work habits which will stand them in good stead in private employment when it comes their way. Guidance and placement facilities have been given increased attention, and financial assistance has been extended from Federal funds to needy students at both highschool and college levels. Under the 1939 amendments to the Social Security Act, Federal funds will be made available to dependent children between sixteen and eighteen years of age who are regularly attending school. Several states have already made provision for taking advantage of this new opportunity.

In addition to governmental activity the interest in this problem is manifest in a new and critical concern on the part of other groups. At-

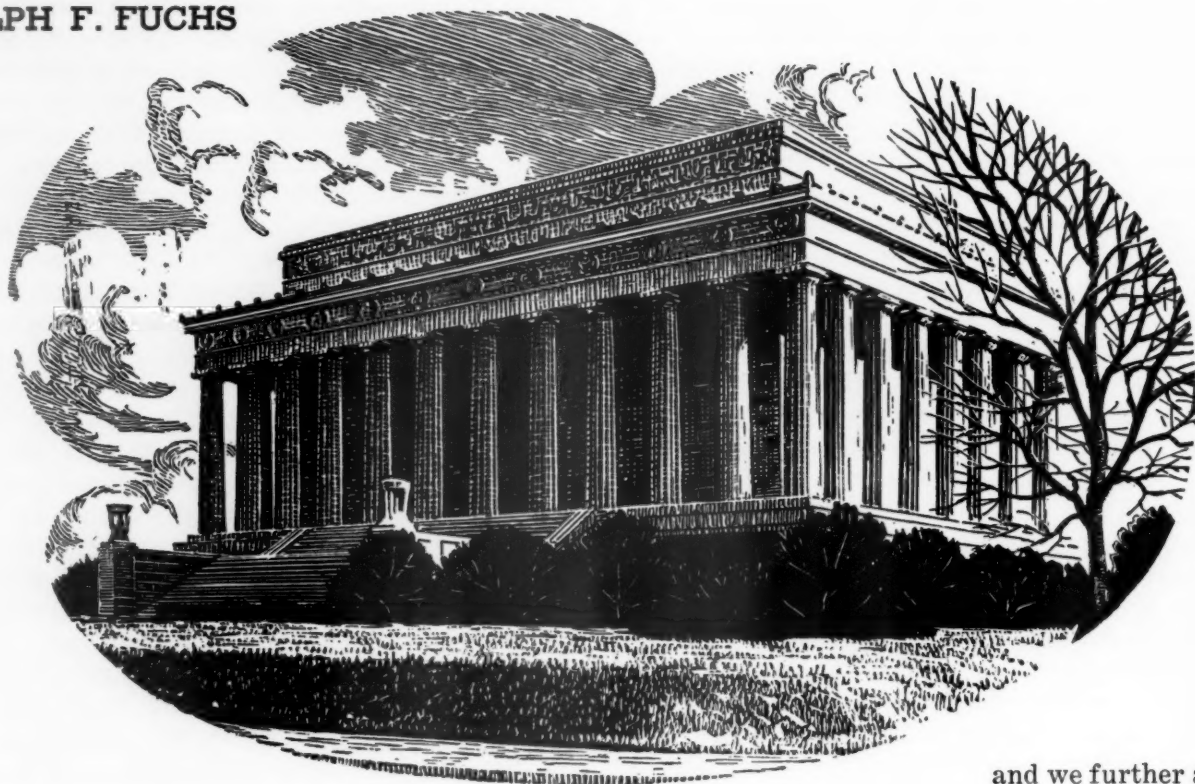
tention to problems of youth unemployment has brought into focus the all-too-wide gap between the equipment which the school gives its pupils and the skills and attitudes which they need for successful adjustment in industry and business. The last five years therefore have seen a revival of interest in the objectives and methods of vocational preparation for youth and a re-evaluation of the traditional vocational education programs of the schools in relation to general education. By vocational preparation is meant, first, the general cultivation of basic abilities, attitudes, and habits needed for industrial life by all workers, especially those who will enter unskilled and semi-skilled occupations; second, specific trade training through school courses or apprenticeship programs for workers in skilled trades; and third, business and professional training for workers in such pursuits.

**T**HESE ARE hopeful signs. The fact that much has been left undone in the past, and past neglect cannot be overcome in a year or ten years, is no cause for discouragement now. In the face of the present world crisis, the government, the schools, and all organizations concerned with the welfare of children and youth are urged to expand their programs and redouble their efforts. If we want our children to uphold and strengthen our democracy, we will have to show them and give them a democracy that works. In other countries, confused and bewildered youth have furnished the ready material for vast antidemocratic movements, in which young and old have sold their fundamental rights for a mess of pottage. Child labor on the one hand, and idleness among youth on the other, cannot help adding to the danger of destroying the very things we want to preserve. Democracy must be made worth while to our children; it must offer them the brightest opportunities for happiness and a good life.



# Mr. Citizen Weighs the Law

RALPH F. FUCHS



**M**ANY ISSUES of law observance confront Mr. and Mrs. Citizen in the varied aspects of their daily living. Whether to observe or violate the speed law or some other type of traffic regulation is a question of frequent occurrence. The purchase of a "license" for Fido or of one for Junior's bicycle sometimes presents a problem. Of somewhat graver import is the determination of the contents of the personal property tax return. Still more serious is the question of carrying out at considerable expense a health or safety statute applying to real estate held as an investment or to Father's store or factory. And so it goes. One might enumerate indefinitely the legal requirements that are addressed to all or many of us, whose observance or nonobservance determines the degree of "respect for law" prevailing in the land.

Most of us stumble along, breaking some laws, observing many others, while at the same time subscribing to the proposition, "Obedience to constituted authority, as manifested in law, is a necessary element in a well-ordered society." If one does not agree with a law, most of us assert, he should not "flout the law but seek to change it";

and we further assert that our "democratic

government permits him to do this."

There is in these statements recognition both of the need for public order and of the fairness of insisting that in a democracy changes in the laws be sought by legal methods. Few would deny the soundness of these general propositions. Why, then, do we not more consistently observe the law? Is our conduct entirely unjustifiable or are there factors in the situation, unaccounted for in the generalized formulas, which explain to some extent what we do? If there are, it might be well to identify them, in order both to understand ourselves better and to shape our future conduct more intelligently.

## II

**T**HAT opposition to law may wear a noble aspect is evident from the deeds of those prophets in all the ages, whose defiance of immoral or shackling legal mandates has shown the way of human progress. In our own history one of the finest chapters was written by the abolitionists, whose resistance to existing laws played so large a part in overcoming human slavery. Few would deny



the nobility of what they did, whatever might be said of the wisdom of some of their tactics. Their imitators have shared in procuring woman suffrage; and in the future others may contribute to the outlawry of war. Even the misguided rebel who, in the eyes of most people, deserves failure, is often not without just claim to the human rights of dignity and respect.

A difference is evident between the prophetic type of lawbreaking, inspired by high convictions, and the furtive type practiced by the typical liquor law violator. The pacifist who refuses to fight in a war announces his stand and takes the consequences. The abolitionists kept secret the routes of the "underground railroad" as necessary to their success, yet they often proclaimed proudly that the operations were going on. Indeed publicity in defiance of the law is often an essential element in the protest against it. Some who resisted national prohibition acted in this spirit. Most of those who broke this law, however, were both unwilling to pay the penalty and reluctant publicly to avow their deeds. They acted for reasons of convenience or desire and were none too sure of the case for their conduct, whatever they were able to say about the law itself which they were breaking.

One cannot, however, neatly segregate conscious breaches of law into the two categories of prophetic and furtive and then visit praise or blame in accordance with the resulting classification. Between these categories lies a vast range of deliberate nonobservance, uninspired but equally unconcealed. Mr. Citizen's automobile is often to be found illegally parked on the busy public street; his dog roams the neighborhood unmuzzled and unlicensed; his tax return, showing not a cent in the bank and a hundred dollars' worth of furniture in his seven-room house, is a matter of public record, solemnly sworn to before the assessing officer.

If challenged in regard to these breaches of the law, Mr. Citizen is unconvinced that he has done wrong. Parking laws are arbitrary and a nuisance. If the authorities wish to fine him, let them. The chances that they will try are small, and it is often possible to "fix" the matter. It is cruel to muzzle dogs, and the family budget won't stand the annual tax upon Fido. To pay taxes on one's personal property at prevailing rates would be prohibitive. In fact, he would assert, nobody does it.

But Mr. Citizen would indignantly deny that

**THIS** is the sixth article in a series based on the Objectives of Civic Responsibility as outlined by the Educational Policies Commission. Laws established by the people are subject to their review and revision. Parents and teachers are endeavoring through instruction and organization to develop an attitude of respect for the law and an understanding of its role in human affairs.

he was not law-abiding in the main. He would point out that he does not inflict personal injuries upon others, steal property, drive through adverse traffic lights, or break the peace. If pressed hard, he might concede that last year Junior, who was over twelve, rode to his grandparents' at Christmas time for half fare. But that is a small matter and everyone says

that Junior really is undersized for his twelve years.

If the argument proceeded, Mr. Citizen might point out that, after all, he and the authorities are in general agreement. The laws the officers really attempt to enforce are those he usually chooses to obey, though not because he particularly fears the consequences of nonobservance. Rather it is because these laws appeal to his sense of right, as they do to the common sense of officials. In thus referring to the enforcement authorities Mr. Citizen would make a telling point, for along with lawbreaking by individuals there exists a great deal of nullification of law by officials.

The assessor connives at undervaluation by taxpayers. Many criminal statutes, such as those relating to marital offenses, are rarely invoked. The prosecutor, sworn to enforce the law, does not prosecute the thief whom the victim does not wish to pursue; nor does he consent to a misdemeanor sentence for a felony in order to save the trouble and expense of a trial. The police fail to invade known gambling resorts and cease to arrest motorists who park their cars at night without lights. In short, the law's own minions often fail to take the law seriously, sometimes because the task seems hopeless, sometimes because they fail to see the justification for what they are theoretically bound to do.

Thus the picture of law observance assumes considerable complexity. People do profess respect for law in general, and on the whole we find order rather than chaos. At the same time there is a large body of conscious disregard for law not only on the part of those who are sworn to enforce it but also by respectable individuals who are theoretically bound to obey. Among the latter, some are motivated by high moral principles, some pursue an unworthy course which they are reluctant to acknowledge; but most proceed calmly to behave as they feel they are entitled to do, unimpressed by the alleged evil of their actions or by the demand that they conform more closely to theoretical obligations.

### III

SO MUCH for things as they are. How ought they to be? Can we say simply that in a democracy there exists the ethical as well as the legal obligation to observe the law, and that those who dislike a particular law should work to have it changed, in the meanwhile obeying it? This statement has the merit of logic and simplicity, as well as undoubted short-run value in promoting public order; but it does not furnish an adequate basis for an enduring, smooth-working legal and governmental system, even in a democracy. It needs to be supplemented in order to furnish a guide for self-respecting, fundamentally moral humans; and it needs to be qualified in order to provide a foundation for the authority of law that will not crumble under stresses and strains.

In the first place let it be said that the prophet and the rebel ought to follow their inner convictions, even in defiance of law, if after subjecting them to every rational test and weighing the advantages of public order against the evil effects of conformity, they still remain convinced that obedience would be wrong. Sane individuals will not defy public authority for idealistic reasons unless the ends they seek to attain are so fundamental that it would be immoral to act against them.

In the eyes of many, peace or liberty or decency or the opportunity of human beings to realize themselves are superior to the claims of existing law. Moreover, society and the state itself can ill afford to dispense with the leadership of those who see beyond prevailing norms. For that reason the law ought whenever possible to deal gently with nonconformists whose motives are pure. To advance this view is not to deny the power of law or the duty of government to take all necessary steps to preserve the social fabric and to give effect to the will of the majority. It is rather to assert that the sincere dissenter is not morally obligated to yield and that he should therefore be allowed as much room as possible to follow his views. How much room that is, necessarily varies with circumstances. It will be more in peace times than when the Nation is at war. It will be more in respect to nonessentials than to essentials.

The proposition just stated does not, however, greatly assist the ordinary citizen in relation to most of the laws that touch him—first because he is neither a prophet nor a rebel and second because they do not bear closely upon the fundamental ends of human life. These laws involve, rather, matters of simple convenience, such as many traffic regulations; or of specific contributions to public safety or morals or the support of the government. How strong is the obligation to respect and obey these laws?

If the laws in effect at a given time and place represented the considered conclusions of the then prevalent majority of citizens or their representatives, there would be little or nothing to say for failing to abide by the great body of them. These laws would provide the agreed framework for living together. The sole justification for non-conformity would then lie in some fundamental disagreement that seemed more important to the dissenter than did public order.

It is common knowledge, however, that the laws on the books do not correspond in so nice a manner to the current will of the people. Many of them, such as the well-known "blue laws," are outmoded and today would not be enacted if they were newly presented. Many of them have been passed at the behest of pressure groups to serve the real or supposed interest of small minorities and so do not have the convinced support of either the legislatures, the enforcement officers, or the people as a whole. Still others, like some of the laws against gambling and obscenity, have fallen into disuse because of the sheer impossibility of making them effective. And others, such as the property tax laws, have been framed upon the assumption that they will be partially disregarded, with the consequence that literal obedience would go counter to the legislative intent. Nobody is expected actually to pay more in taxes each year than property regularly earns; yet that is what the tax laws frequently in terms require.

The foregoing situation is not the product of legislative stupidity and perversity, as is often alleged. It is the inevitable consequence of a fast-changing, complex civilization which presents the legislator with more work than he can do and the citizen with more matters that concern him than he can keep up with. Improvements might, of course, be made—legislative procedure be speeded up, legislators display increased zeal in the public interest, citizens acquire greater knowledge and watchfulness of the general welfare, and provisions for enforcement be increased. All of these means taken together would not, however, overcome the virtual impossibility of giving attention to all of the outworn provisions in the laws, of coping effectively with the deliberately antisocial violation of many enactments, or of preventing pressure groups from having their way because of the greater intensity of their lobbying.

Citizens and law-enforcement officers are confronted, then, with a relatively permanent condition, in which more laws than can or perhaps ought to be enforced are maintained upon the statute books. A selection among them necessarily must be made and is constantly being made, legal theories to the contrary notwithstanding. There is no escape from the necessity of taking part in



the process of selection. The problem is to make the selection wisely and with due regard for social interest and interest in public order. Are there guides to aid one in this difficult matter?

#### IV

**O**BVIOUSLY the decision in regard to observance of a given law must be made in terms of the benefits and the disadvantages of the alternative courses of action. One must consider the purpose which the law serves and the place it occupies in the fabric of public order, against the inconvenience and cost of obedience to it. Considered in this light, most laws have greater claims to obedience than most people commonly recognize. Conscientious, intelligent selection of laws to be obeyed will yield more support to the legal framework than will professed adherence to the dogma of universal obedience. The guidance afforded by a sober weighing of competing considerations will lead to a great strengthening of public order. At the same time nonobservance of unjustified, outmoded, or abandoned laws will emerge as a normal phenomenon.

Admittedly, such a formula for handling the

problem of law observance casts a tremendous burden upon the individual conscience, both in the case of the citizen and of the enforcement officer. Upon each person rests the responsibility of determining, within the area of conduct or of enforcement which he controls, the fate of the government's laws. It could not, after all, be otherwise. There are, moreover, two main reliances for checking upon the wisdom of the citizen's decisions. In the first place, if he subverts the law wrongly according to prevailing ideas, he is likely to feel the weight of prosecution or removal from office, and thus the public interest will be saved. In the second place, individual responsibility, when permitted to function with a clear perception of the factors involved, is not a weak prop upon which to lean. The motorist, waiting patiently at a deserted crossing late at night for the red light to change to green, is an eloquent symbol of the power of a law whose purposes are understood.

Education for citizenship could perform no greater service than to inculcate in the youth of today the sense of responsibility and the power to reason that will produce sound judgments upon the future's laws.



## *As Told by Our National Chairmen*

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**E**ACH YEAR as we observe Founders Day we endeavor anew to pay the perfect tribute to the vision of our Founders, Alice McLellan Birney and Phoebe Apperson Hearst. It is an opportune time to give thanks for many things, especially for the foundation upon which the Congress rests, the parent-teacher way of life.

As members today of the National Congress of Parents and Teachers we strive more than ever before to translate the vision of our Founders into active programs, to live up to the ideals of our movement.

The traditions which the Founders built now belong to all of us. When we honor them we share their accomplishments; when we follow their guidance we immeasurably strengthen the spiritual fiber of our organization.

MRS. PERCY F. POWELL, *Founders Day*

**I**N THE shadow of world-wide insecurity, most of us feel the need for tranquillity and stability in our human relationships. The immediate goal of mental hygiene is to help us achieve this; the larger ultimate goal is the betterment of the race.

Fortunately, for the past decade, the stigma of morbidity and abnormality attached to the mental hygiene movement has been gradually lessening in favor of a more positive approach. Because mental illness is dramatic and even sensational, it has received over-emphasis through many channels. Parent-teacher associations, community-wide in the scope of their activities, are in a position to counteract effectively this negative emphasis. Recent findings in psychology, psychiatry, sociology, and education demonstrate the contribution mental hygiene can make to an increased enjoyment and richness in "normal" living.

EVELYN EASTMAN, *Mental Hygiene*

**T**HE TEN-YEAR period just closed has seen a change in the attitude toward music of the general public that is so outstanding it might almost be called a transformation. By "music" I mean worth-while music: neither exclusively high-brow, so-called classical music, nor jazz and the popular but trashy songs of the day. I do mean symphony orchestra concerts and broadcasts, opera, fine choral music, and the stirring band, orchestra, and choral music performed by highschool and college groups.

No longer is the piano looked upon as a mere parlor ornament to be practiced upon by the girls of the family but merely endured by the male contingent; no longer is music looked upon as mere entertainment and its disciples a bit queer; no longer are music clubs considered for women only and beneath the notice of real "he-men." Behold! Our United States is growing up musically! We must give considerable credit for this desirable achievement to the depression—a time when real values were revealed and false standards were unable to conceal their weaknesses. During these trying times music was found to be a part of life and of satisfying living, a real force in soothing worried spirits and harassed nerves, an inspiration to restless souls seeking something of beauty and purity, and an invaluable means of employing leisure time with pleasure and profit.

All this is not new to observing parents and teachers. We may well, however, ask ourselves if the children in our homes and in our schools are finding opportunities to make music an integral part of their lives, and to find pleasure in both performing and in listening so that they can take their rightful places in the musical activities of their generation.

All together for a Singing America.

GRACE VAN DYKE MORE, *Music*

# Five Ripe Pears

WILLIAM SAROYAN

*IF OLD man Pollard is still alive I hope he reads this because I want him to know I am not a thief and never have been. No hard feelings, Mr. Pollard, but I thought I ought to tell you how it really was with me that day.*

**I**F OLD man Pollard is still alive I hope he reads this because I want him to know I am not a thief and never have been. Instead of making up a lie, which I could have done, I told the truth, and got a licking. I don't care about the licking because I got a lot of them in grammar school. It was part of my education. Some of them I deserved, and some I didn't. The licking Mr. Pollard gave me I didn't deserve, and I hope he reads this because I am going to tell him why. I couldn't tell him that day because I didn't know how to explain what I knew. I am glad I haven't forgotten, though, because it is pretty important.

It was about spring pears.

The trees grew in a yard protected by a spike fence, but some of the branches grew beyond the fence. I was six, but a logician. A fence, I reasoned, can protect only that which it encloses.

Therefore, I said, the pears growing on the branches beyond the fence are mine—if I can reach them.

And I couldn't. Love of pears, though, encouraged effort. I could see the pears, and I knew I wanted them. I did not want them only for eating, which would have been barbaric. I wanted them mostly for wanting them. I wanted pears, these being closest at the time and most desirable. More, though, I wanted wanting and getting, and I invented means.

It was during spring recess, and the trees were two blocks from the school. I was thirsty for the sweet fluids of growing fruit, and for things less tangible. It is not stealing, I said.

It was adventure. Also art. Also religion, this sort of theft being a form of adoration. And it was exploration.

I told the Hebrew boy, Isaacs, I was going to the trees, and he said it was stealing. This meant

nothing, or it meant that he was afraid to go with me. I did not bother at the time to investigate what it meant, and went running out of the school grounds, down the street. Peralta, I think it was. In minutes I did not know how long recess endured, but I knew it never endured long. Certainly never long *enough*. Recess should endure forever, was my opinion.

Running to pears as a boy of six is any number of classically beautiful things: music and poetry and maybe war. I reached the trees breathless but alert and smiling. The pears were fat and ready for eating, and for plucking from limbs. They were ready. The sun was warm. The moment was a moment of numerous clarities, air, body, and mind.

Among the leaves I saw the pears, fat and yellow and red, full of it, the stuff of life, from the sun, and I wanted. It was a thing they could not speak about in the second grade because they hadn't found words for it. They spoke only of the easiest things, but pears were basic and not easy to speak of except as pears. If they spoke of pears at all, they would speak of them only as pears, so much a dozen, not as shapes of living substance, miraculously; strange, exciting, and marvelous. They would think of them apart from the trees and apart from the earth and apart from the sun, which was stupid.

They were mine if I could reach them, but I couldn't. It was lovely enough only to see them, but I had been looking at them for weeks. I had seen the trees when they had been bare of leaf. I had seen the coming of leaves, the coming of blossoms. I had seen the blossoms falling away before the pressure of the hard green shapes of unripe pears.

Now the pears were ripe and ready, and I was ready. I had seen and the pears were mine, from God.



But it was not to eat. It was to touch and feel and know: *the pear*. Of life—the sum of it—which could decay. It was to know and to make immortal.

A thief can be both an artist and a philosopher, and probably should be both. I do not know whether I invented the philosophy to justify the theft, or whether I denied the existence of theft in order to invent the philosophy. I know I was deeply sincere about wanting the ripe pears, and I know I was determined to get them, and to remain innocent.

Afterwards, when they made a thief of me, I weakened and almost believed I *was* a thief, but it was not so.

I laughed, standing beneath the pear boughs, but it was not the laughter of one who destroys and wastes. It was the laughter of one who creates and preserves. An artist is one who looks and sees, and all who have vision are not unblind. I saw the pears. I saw them first with my eyes, and little by little I saw them with every part of my body, and with all of my heart. Therefore, they were mine.

Also, because they existed on branches growing beyond the fence.

A tragic misfortune of youth is that it is speechless when it has most to say, and a sadness of maturity is that it is garrulous when it has forgotten where to begin and what language to use. Oh, we have been well educated in error, all right. We at least know that we have forgotten.

I couldn't reach them, so I tried leaping, which was and is splendid. At first I leaped with the idea of reaching a branch and lowering it to myself, but after I had leaped two or three times I began to leap because it was splendid to leap.

It was like pears being more than pears. It was to get a little way off the earth, upward, inwardly and outwardly, and then to return suddenly to it, with a sound; to be flesh and more than flesh; full of it. And I leaped many times.

I was leaping when I heard the school bell ring, and I remembered that at first it sickened me because I knew I was late. A moment afterwards, though, I thought nothing of being late, having as justification both the ripe pears and my discovery of leaping.

I knew it was a reasonable bargain. I forgot what they were teaching that day in the second grade, but I believe it was hardly more important than my wanting and getting ripe pears, and finding out about leaping upwards towards pear boughs.

Wholly speechless, though. I didn't stop to think they would ask me, and I would not

have the words to say it. I only knew I knew.

I got five pears by using a dead tree twig. There were many more to have, but I chose only five, those that were most ready. One I ate, laughing. Four I took to class, arriving ten minutes late.

A normal man is no less naïve at six than at sixty, but few men are normal. Many are seemingly civilized. Four pears I took to class, showing them as the reason for lateness. I do not remember what I said, if I said anything, but the ripe pears I showed.

This caused an instantaneous misunderstanding, and I knew I was being taken for a thief, which was both embarrassing and annoying. I had nothing to say because I had the pears. They were both the evidence and the justification, and I felt bewildered because the pears to Miss Larkin were only the evidence. I had hoped she would have more sense, being a teacher and one who had lived long.

She was severe and said many things. I understood only that she was angry and inclined towards the opinion that I should be punished. The details are blurred, but I remember sitting in the school office, feeling somewhat a thief, waiting for Mr. Pollard, our principal.

The pears were on his table, now certainly only evidence. They were cheerless and I was frightened.

There was nothing else to do; so I ate a pear. It was sweet, sweeter than the one I had eaten by the tree. The core remained in my hand, lingering there in a foolish way. I could not invent an artful thing to do with the core and began fearfully to think: apple core—who for?—Baltimore. And so on. A core should be for throwing, but there were walls around me and windows.

I ate also the core, having only in my hand a number of seeds. These I pocketed, thinking of growing pear trees of my own.

One pear followed another because I was frightened and disliked feeling a thief. It was an un-aesthetic experience because I felt no joy.

Mr. Pollard came at last. His coming was like the coming of doom, and when he coughed I thought the whole world shook. He coughed a number of times, and then said: "I hear you have been stealing pears. Where are they?"

I imagined he wanted to eat a pear, and consequently felt very much ashamed of myself because I had none to give him, but I suppose he took it the other way around and believed I was ashamed because I was a thief who had been caught.

Then I knew I would be punished, because I



could see him taking advantage of my shame.

It was not pleasant, either, to hear him say that I had stolen, because I hadn't. I saw the pears before they were pears. I saw the bare tree twigs. I saw the leaves and the blossoms, and I kept seeing the pears until they were ready. I *made* them. The ripe ones belonged to me.

I said: "I ate them."

It is a pity I could not tell him I hadn't stolen the pears because I had created them, but I knew how to say only that which others expected me to say.

"You ate the pears?" It seemed to me that he was angry.

Nevertheless, I said: "Yes, sir."

"How many pears?" he said.

"Four," I said.

"You *stole* four pears," he said, "and then *ate* them?"

"No, sir," I said. "Five. One I ate by the tree."

Everything was tangled up, and I knew I

wouldn't be able to get out of it. I couldn't think of a thing to say that was my own, and all I could do was answer questions in a way that would justify his punishing me, which he did.

He gave me a sound licking with a leather strap, on the behind, and I cried for all I was worth. It didn't hurt so much as my crying made out that it hurt, but I *had* to cry because it seemed very strange to me that no one could even faintly understand why I picked the five pears and carried four of them to class when I could have eaten them instead and made up a lie about helping a stranger find a street, or something like that.

I know Miss Larkin is dead, but if old man Pollard is still alive I hope he reads this story because I am writing it for him, saying now that I did *not* steal the pears, I created them, and took four to class because they were beautiful and I wanted others to see them as I saw them. No hard feelings, Mr. Pollard, but I thought I ought to tell you how it really was with me that day.



# "Ideas Are On The Wing"

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**T**HE YEARS go round, and anniversaries return. On the 17th of February the National Congress of Parents and Teachers will celebrate its forty-third birthday. In honor of this event and in memory of the Founders, the NATIONAL PARENT-TEACHER here presents some of the ideas articulated at the first meeting of the National Congress of Mothers—ideas which turned a page in the history of human concern for the child.

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**MRS. THEODORE W. BIRNEY**—The mental attitude of the world today is one of receptivity; never before were people so willing to accept new thought from all sources. It has been truly said, "To cure was the voice of the past; to prevent, the divine whisper of today." May the whisper grow into a mighty shout throughout the land until all mankind takes it up as the battle cry for the closing years of the century. Let mothers, fathers, nurses, educators, ministers, legislators, and, mightiest of all in its swift, far-reaching influence, the press, make the child the watchword and ward of the day and hour; let all else be secondary, and coming generations will behold a new world and a new people.

**MARY LOWE DICKINSON**—If this new society justifies its right to be, we shall see a day when the outstretched hands of mothers shall make an orphanage for the whole world's childhood, and their beating hearts will form a bulwark against every tide of evil that, threatening, dares to creep to the threshold of our homes. This being true, no cloud of prejudice or precedent should hold back our eyes from the vision, or our hearts from bidding this new organization God-speed. It is no child's play which has been undertaken.

**LUCY S. BAINBRIDGE**—When the arm is wielded by a brain trained in the schools, or when it is

matured by all the culture of a beautiful home, it is very easy for us to say, "The arm that rocks the cradle rules the world." But when that arm has been roughened by toil, and the cradle is a dilapidated rocking-chair, it is not so easy to realize the power of the mother behind it.

**MRS. A. JENNESSE MILLER**—I hope that the practical means which have been suggested—study of sanitary science, physical development, proper dress for both mother and child, and reorganization of our daily bill of fare—will be among the things that the mothers of this Congress will take up. Scientific cooking, the chemistry of food, and a thorough understanding of our splendidly organized bodies will enable us to properly develop and control not only our own health and morals and our children's, but to contribute individually our quota by precept and example to the moral elevation of a common humanity.

**ALICE LEE MOQUÉ**—Every woman must settle with her own conscience the question of fulfilling the obligations of maternity; but once conscious of the sublime task she has undertaken, once cognizant that the soul and being of a little human atom has been given into her keeping, she is bound by every mandate of honor, of love, and of duty to go bravely, proudly forward, forgetting self, and conforming not only her life,

but her body and mind, toward the highest, noblest ideals, every thought, every purpose, every desire being held conservant to the future well-being of her child.

**HELEN H. GARDENER**—Ignorant and undeveloped motherhood has been and is a terrible curse to the race. An incompetent artist is merely a pathetic failure. A superficial woman lawyer simply goes clientless. A trivial woman doctor may get a chance to kill one or two patients, but her career of harm will be brief. A shallow or lazy woman journalist will be crowded out and back by the bright and industrious fellows who are her competitors. But a superficial, shallow, incompetent, trivial mother has left a heritage to the world which can and does poison the stream of life as it flows on and on in an eternally widening circle of pain or disease or insanity or crime.

**FRANCES NEWTON**—If a man loves his wife when he marries her, and does not sympathize with her, or is not just as interested in the children when they come, and in their education and all that belongs to them, it is largely her fault. I have had no experience in the matter of husbands, but I have had a father, I have a brother, and I do know, from experience in homes where the women have tact and love and patience, that the men can be made interested in anything in which the women are *vital*ly interested. I do not believe that a mother can do all that a mother should do, or that should be done for the child, without the cooperation of her husband.

**MAUD BALLINGTON BOOTH**—There is one thought that should run through everything and be our great inspiration, and make us go out into our life work with fresh courage—the thought that the God who put the mother instinct into the woman's heart can so develop it and so fill that heart with his own true Spirit as to make it deep and broad and wide and strong to go forth and help carry the burdens of the many down-trodden ones, and not only bring fresh inspiration and fresh hope to the little lives we live, but go forth with the broader thought of a motherhood that embraces the unloved and unmothered ones of others.

**MRS. MARGARET E. SANGSTER**—I would plead with mothers for something broader than mere utilitarianism in their study and reading. As Mrs.

Browning has said, we get no good by being ungenerous even to a book. It is when we lose ourselves in a book, not caring for the practical good it will do so much as for the pleasure and fascination of the book itself that it enters into our blood and becomes part of our very life. I advise as a family investment that every household should possess that remarkable biography, Boswell's *Life of Johnson*, a work so replete with educational suggestions, with humor, with the sort of common sense which can never wear out, that it fits into every mood, pleases every individual taste, and thus becomes a possession and an heirloom.

**ANTHONY COMSTOCK**—However well we may guard our children, there are dangers of a fearful character surrounding them. Evil exists everywhere; it meets children on the public street, for the very billboards and posters on the walls of our buildings are made finger boards that point out to them the pathway to destruction; and every newsstand furnishes material that is photographed upon the eye of the child, the negatives being carried to the chamber of imagery, where the spirit of evil may either hold them in abeyance or constantly reproduce from them pictures for the injurious entertainment of the child's mind.

**G. STANLEY HALL**—Quite apart from its results, the study of children is good in itself. It enriches parenthood, brings the adult and the child nearer together, reveals the great fact that the best parents are as ignorant of the soul as of the anatomy of the body. Again, it tends to the proper individualization of children at a time when the school would uniformize. Success in life depends upon the cultivation of individual qualities, and school methods systematically neglect these. Again, it is especially the woman's province of work; she brings out her peculiar quality when a personal bond connects her with every child rather than when she is running a man-made school machine. It is a new science of the soul; it teaches how to apply heredity; how instruction begins where heredity falters, and should supplement it. . . . I know no better motto than this: Unity with Nature is the glory of childhood, and unity with Nature and with childhood is the glory of motherhood. Where if not in a Congress of Mothers should such a movement find its ardent support and its warmest home? May the mother element dominate this new, potent, and most healthful organization!





# The Dome of the Capitol

**SAMUEL B. PETTENGILL**

*I have not yet found the cadence  
Of the song of the Capitol's Dome.*

*It is a long slow measure;  
The swing of the Decades is in it  
And its beat is the timing of generations.  
It is a long slow cadence  
That poets have not found.*

*And I know they never shall find it,  
They shall not travel far enough  
They shall not live long enough  
To come to the end of that measure.*

*It is somewhere beyond the gamut of voices,  
Beyond the notation of music,  
Beyond the octameter's roll.*

*The patience of Lincoln is in it,  
The gravity of judges deciding great causes,  
The thunder of Webster is in it  
Speaking to senates,  
And the wisdom of Washington  
Speaking to nations.*

*It is a long slow measure,  
Slow as the plodding feet of oxen  
As they bend their great shoulders  
To the weight and the freight  
Of covered wagons moving westward  
Toward the setting of the sun.*

*The Atlantic, the Pacific  
Are in it,  
Deep calling to deep.*



*The Rockies are in it  
Echoing gravely and surely  
Over measureless prairies  
The Alleghenies' antiphonal chorus.*

*The rhythm of paddles is in it,  
Paddling canoes  
Up the St. Joseph,  
Down the Ohio,  
Up the Missouri,  
The long strong sweep of the paddles,  
The paddles of pioneer men.*

*The tempo of axe-strokes is in it  
Cutting rafters for cabins,  
And firewood for hearthstones,  
And rockers for cradles,  
The axe making room for the plow,  
The axes of pioneer men.*

*It is a long slow cadence,  
Slow as seedtime and a lingering harvest,  
Slow as the growing of oak trees,  
Slow as the movement of centuries.*

*Sometimes it seems like the soft lullaby  
Of a mother as her babe falls asleep.  
Sometimes I hear in it  
The roll of the Oregon,  
The roar of Niagara,  
The winds of the Yukon,  
The hush of the forests,  
The silence of stars,  
The taciturn march of the stars.*

*And again it brings to my ears  
The long overtones of the past  
Echoing far into the future,*

*—When in the course of human events—  
—We, the people of the United States—  
—The Union, it must and shall be preserved—  
—A just and lasting peace among ourselves  
—And with all nations—  
—Nor take from the mouth of labor  
—The bread that it has earned—*

*Words—  
Sharper than swords,  
Greater than greed,  
Words for the writing of judgments,  
Words for the healing of nations  
Forged on the anvil of God.*

*And when I hear all these voices,  
This multitudinous music  
Of acorns and oak trees,  
Of lovers and roof trees,  
Of millions of women and men  
Joining the centuries' chorus,  
I know that the voice of each singer  
Will some time stop singing,  
But that song with a measureless measure  
Will go on—  
On past spring time and seed time,  
On past war time and peace time,  
On with a swelling crescendo,  
On to a grand diapason,  
On—  
I know that song will go on.*

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**D**ESPITE THE fact that the Capitol dome is probably more familiar to Americans than any other structure in this country, I have never seen a tribute to it in prose or verse. I wrote these lines during the dark Winter of 1932-33, when there seemed to be no stopping while we proceeded further and further towards total collapse. It was under these circumstances that the dome reassured me of the future of America, with its dignity, its serenity, its sense of continuity.

The dome has added significance as a symbol of parliamentary government. It is said that when the City of Washington was laid out, President Washington insisted that the Capitol be built on a hill, the most commanding site in the city, as a symbol that the people's legislature was to occupy the most commanding position in our governmental structure. If democracy should ever go by the board in this country, it will disintegrate first of all on Capitol Hill.

# "Jack and Jill"

JAMES S. PLANT, M.D.

**B**OY AND girl relationships seem to us in 1940 to be different from those of our own childhood. Perhaps they are. If the psychiatrist undertakes to compare our late adolescents with those of earlier generations, he really has to compare them with what he *guesses* those relationships were. In the city where my work is carried on we have had sixteen years now of continuous practice in the same area with about the same types of youngsters—and I must confess that within that span of time at least there has been no real change in what the adolescent is wondering about. There are the same number each year who were given inadequate sex instruction and who are going to be frank with their own children. There are the same number who proclaim the futility and dangers of "blind love" and who plan on a sensible sort of marriage. There are the same number who are going to "understand" their children and bring them up so that they shall not have problems.

All very disheartening to the social reformer but immensely comforting to anyone who has firm faith in the stability of the race and in its power to resist the multicolored bombardments of new problems and new conditions! Adjustability is of the greatest importance, but it augurs well for the future that this adjustability is in terms of a restatement of old problems rather than in terms of new problems.

If you really want to know about Jack and Jill—go to the Old Testament. The shy fear of a new relationship; the mystery of a new language, powerful and compelling because it is mysterious; the tolerance, faith, and patience involved in giving one's self and one's life to another—these are not new, or changed. The psychiatrist, had he the art, could build out of today's experiences precisely the oldest stories that man has.

**B**UT these unaltered drives meet new conditions—and they restate their expression because of that. It is these environmental changes and challenges which we must understand if we are to get any fair picture of what our children are trying to do. A number of these are here set down.

In the first place, specialization and the grow-

**This is the seventh article in the Parent-Teacher Study Course: American Youth.**

ing economic independence of women are very rapidly taking the *dependence* factors out of boy-girl relationships. People don't *have* to marry. The love relationship—the "belongingness" to another person—is being very rapidly freed from all the sociological trappings of countless previous generations. True, there has been a rapid increase in divorces (except during the depression when perhaps their drop was due to financial inability on the part of those who wanted them). True also that I find my younger people asking whether the family is crumbling. True, there are many who have not the ability to love those who do not depend upon them—who without these symbols of being wanted and needed, have not the spiritual strength to maintain a "belongingness" relationship.

**Y**ET we must see the stirring challenge of this situation. It is, on a gigantic scale, the question as to whether we can love those who do not need us, whether we can live with others because we want to rather than because we have to. If man has the stature to work his way through this problem, marriage in the future will be a more straight-forward, honest relationship than anything we have known. For us who are parents this means that we too must see that the family is not crumbling—that the furnace of social and economic change is only separating what we *do* for other people from what we *mean* to other people. Man has rarely faced so inspiring a goal; man has rarely faced so difficult a task.

In the area in which I work (and I understand that this holds for other urban areas) there is a marked increase in the number of persons of the opposite sex whom a boy or girl meets. Various transportation changes have tremendously increased the "roaming range" of young people. However, it is my guess that there is a decrease in the number of persons a boy or girl knows *well*. At least one can say that in the city areas the youngster meets many more on an acquaintance-

ship basis, and meets very few on an intimacy basis. Whether this is true in the small town and in rural areas, nobody knows.

This reduction in the eligible list must seriously lessen the chances of a successful development of the more mature relationships between Jack and Jill. My attention was first drawn to this situation some years ago when I began to realize that a large percentage of my patients had married their first "steady." Parents must do more to encourage the forming of "crowds that grow up together."

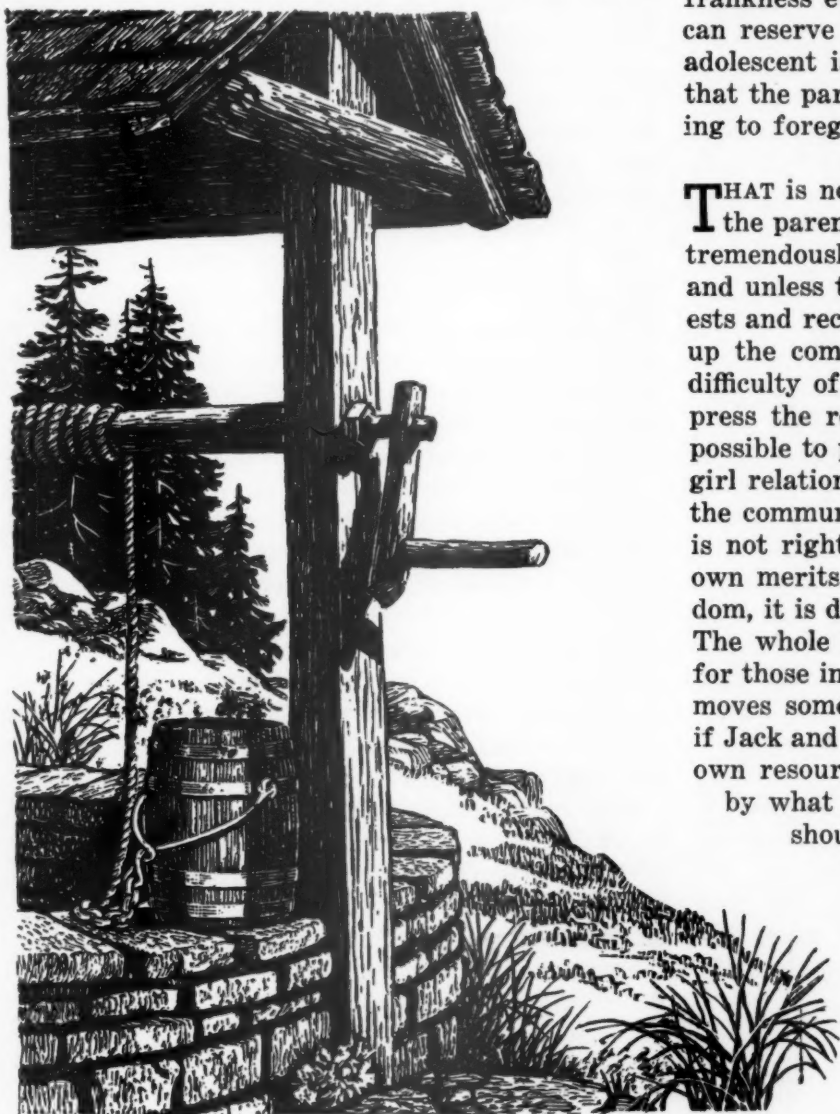
ONE of the most difficult hazards has been the youngster's sudden divorce from family and neighborhood taboos. Admittedly, these same taboos were often tyrannical despots breeding nothing but rebellion. Admitted also that a Jack-and-Jill relationship that is spun around a fear of what the family and neighborhood will say, is really only mockery at life. We are well rid of a hypocrisy that controlled boy-girl relationships by the fear of gossip. Nevertheless the fact confronts us that now, for the first time in recorded history,

boy-girl relationships develop in alien and strange atmospheres. The automobile in five minutes strips the affair of neighborhood taboos. This sudden throwing of the relationship onto its own devices has raised serious problems for Jack and Jill.

Nobody is going to make this problem disappear or even make it easy. Too much of the richer satisfactions that people have later in life come precisely from the intricacy and difficulty of the earlier boy-girl relationships! But parents of today can do an enormous lot in cleaning out the worst danger spots. My work brings constantly the parents who are wondering how they can prevent their children from going to certain night clubs (for instance), when their job is really to see to it as citizens that these places are run on a decent basis. As Jack and Jill metaphorically leave the home in early and middle adolescence, why don't the parents go out with them? This is not excusing the jealous parent who "just like a sister or brother" is reliving adolescence at the expense of the child. One can't deny that in many families the adolescent child "tells the parent in frankness everything that is going on"—but one can reserve the right to believe either that that adolescent is not a very promising individual or that the parent in question is immaturely unwilling to forego one more chance at childhood.

THAT is not what one means in suggesting that the parent leave the home. The automobile has tremendously widened the horizons of the family, and unless the parents are to enlarge their interests and recognize their responsibility in cleaning up the community they are only increasing the difficulty of the youngsters. If one wishes to express the rosier of views as to the future it is possible to point out that this freeing of the boy-girl relationships from the neighborhood taboo—the community view that "this is right" or "this is not right"—throws the whole matter onto its own merits. Beautiful as is that picture of freedom, it is difficult for us to accept its advantages. The whole boy-girl relationship is a difficult one for those involved. It seems to many of us that it moves somewhat more conservatively and surely if Jack and Jill are not thrown entirely upon their own resources—if they are guided, even curbed, by what the community feels they should and should not do.

Another hazard comes from the accelerated tempo of present-day living. There is apparently a definite "stepping up" of the speed of life—which is most disconcerting to us parents. I have no real data from the children as to disturbance over this, though as an adult





I am sure that I know how disturbed the children *ought* to be. I am referring to the fact that we often find our children doing what we can remember having done but doing them at a younger age. So often we are not disturbed by the hours they keep or the experiences they have, so much as by the fact that these things are occurring at a much earlier age. Parents are sure that by eighteen or nineteen the youngsters will have no thrills left to experience. I don't hear this from even the older children. Explain that as you will. Don't misunderstand me: I know plenty of jaded, bored youngsters of that age. However, neither they nor I think that this has much to do with boy-girl relationships. As a rule, quite without exception, the parents of my area start this process the day the child is born. We provide so much so easily that one often wonders why any child after his tenth year would ever have the sense of something conquered or hard won by his own efforts.

Another interesting change is going on though I haven't the slightest evidence as to its importance. It has been pointed out that Jack and Jill earlier played their games or talked their dreams on Jill's front porch or in her parlor. Now they carry on this important part of life either in Jack's car or, at least, on "neutral" territory. This ought to have sharp bearing on the strategic questions involved. I have no data. We adults who are so definitely conditioned to another pattern feel that this must make an important difference in boy-girl relationships.

SOME claim that the depression has markedly affected the problems of Jack and Jill. If it is true that the possibility of getting work, of becoming self-supporting, of marrying, has been seriously put off because of the economic stress—there should be signs of this during the adolescent period. I have not seen this; but this may be because my work is very little with children above sixteen. However, nothing has been more striking to me than that in general the problems and children who came to me in 1939 are the same as those of 1929. I have tried to point out my belief that the problems which are involved are much "deeper" than anything involving the lack of money or work.

One more thing might be said. We are being flooded with a great deal of literature on the problems of Jack and Jill. There are courses on the problems of attractiveness, of courtship, and the rest; highschools are giving more and more information on problems of parenthood. What ef-

fect is this having? So far, I have never met a parent who felt that he or she had been properly educated for the job. Perhaps there are many such people. What I hear, however, is, "I never really knew what it was to be a parent until I was one." There is more knowledge but Jack and Jill go through the problem of their relationship with the same mysterious questions that I saw sixteen years ago. I am not asking that we go back to a taboo on the subject of Jack-and-Jill relationships—but I think that we parents must recognize that all the books and courses in the world will not make one whit easier the basic emotional problems of venture and sacrifice that are involved in the love relationship.

JACK and Jill pretty much frighten us. I suspect that this has always been so. What they meet that is new is a situation that, for the first time in recorded history, is compelling their relationships to stand in their own right. We have been so accustomed to being supported by the social structure within which we live that it disturbs us, this throwing the responsibility for setting values back on the individual. Boy-girl relationships even up to our own generation were very heavily mortgaged to the preservation of the social structure. That mortgage is being rapidly liquidated—whether for better or for worse, no one knows. A psychiatrist dreams about grandchildren or great-grandchildren who will have the courage and faith to build goals in the life relationships that are worth while to them; he hopes that marriage for them will have its permanency because they feel the strength of its belongingness factors; he guesses that they will find in their love relationships a means of expressing things—of giving messages—that can't be given by words.

A psychiatrist guesses, too, that those Jacks and Jills will look back rather incredulously at very good great-grandparents who were so, pretty largely because of "what people might say" if they were not, who thought of boy-girl relationships in terms of what they might lead to. Love relationships have been so heavily loaded with the sociological loads of a family and children that they could not be seen for what they themselves are worth.

This magnificent venture is Jack's and Jill's. In the honesty and straightforwardness that we give them in childhood we give them weapons; in the pattern of our own adult lives we give them enormous strength. Once armored in this way—the venture is theirs.

# Editorial

**W**E HAVE been living through unhappy times. We wish not only to pursue happiness, but to achieve it! And yet the famous words "the pursuit of happiness" were written in "times that tried men's souls."

I would not discount in the slightest the suffering and want we have all been through. No one who was in Congress during the worst of the depression years can ever forget the weight of anxiety in the homes of his constituents. And yet, conceding it in full measure, I am convinced that we have relied too much upon external help and not enough upon the spirit within. We have pitied ourselves too much and been unhappy in our pity.

Happiness is not a gift. "Happiness must be earned." If we are to be honest with ourselves, have we tried as hard as we really could to *earn* happiness? Or have we relied too much upon the seductive promises of politicians that they will "take care of us" if we only give them our votes?

A great failure of our leaders is that few—one might say none of them—has made an appeal to the heroic that is in all men and all women and in all youth. Who was it—Mazzini or Garibaldi—who said to the young men of Italy, "I offer you nothing but the cold ground to sleep upon, nothing but the canopy of Heaven for your covering, nothing but water for your drink and black bread for your food. And yet if you follow me, I offer you liberty."

And they followed. And whether we like Hitler or not—and I decidedly do not—none can deny that a large part of his secret is that he has appealed to the heroic in men, especially in young men.

**H**AVE WE in fact given a distorted meaning to happiness? Have we come to think of it as ease, not struggle; hot water in bath tubs and not the "arduous greatness of things done"? Let me ask this question: Do we think of Lincoln, Washington, Jefferson, and Jackson as unhappy men? No, I do not think so. They are the men we would secretly wish to be, Valley Forge and all.

We think of the times in which they lived as "the times when men grew tall." They did grow tall. "There were giants on the earth in those days, mighty men which were of old, men of renown." And they grew tall and became giants for one reason only. They met and did not run

away from the challenge of their times. It could not be said of them, sarcastically, "Hang yourself, brave Crillon, we fought at Arques and you were not there"! Who was unhappy then—those who fought or those who hid from the fighting?

Washington is dead. Lincoln is in his grave. Jefferson is no more.

"He is dead, who was the lighthouse of courageous men,  
Who was for the brave  
As a fire lighted upon the mountain."

Those words were written by the Arabs seven centuries ago. But they were not written about unhappy men. They were written about those universal men of every race and of every age who in the midst of anxiety and clashing arms have been supremely happy.

**H**AVE WE grown fat in freedom? Has the iron left our veins? Once we dedicated upon this new continent a house in which we thought free men might forever dwell. We hoped that for all time some peasant living in a far-off land might stand up straighter because of us. And we were happy in that hope.

In his second annual message to Congress, Lincoln said, "We shall meanly lose or nobly save this last best hope of earth." We are, I firmly believe, living through times of greater portent to our posterity than those older days which brought Washington and Lincoln into the spotlight of history. The question facing us and our children is not whether America shall be an independent nation, or a dominion in the British Commonwealth of States. The question is not whether the black man shall be free. The question is whether all men shall remain free or shall become the helpless human cattle of power-drunk Caesars. This "last best hope of earth" cannot now be saved by Washington or Lincoln. If it is lost it will be lost meanly—and unhappily—and if it is saved it will be saved nobly—and happily—by us.

These, too, are times when *men* grow tall—

"And how can man die better  
Than facing fearful odds  
For the ashes of his fathers  
And the temples of his gods?"

—SAMUEL B. PETTENGILL

# Contributing to a World Community

GEORGE F. ZOOK

**M**UCH OF our time as individuals is devoted to fighting against the inevitable. So it is with nations. Year after year, century after century, nations have been engaging in the vain enterprise of endeavoring to make themselves self-sufficient, in order presumably to be able to live unto themselves. Yet the mills of the gods grind on, gradually opening up the economic resources of the world to all peoples, and swiftly, in these latter years, making the culture and ideals of one country more easily available to all others. In other words, we are inevitably tending to become not merely residents of, but citizens of, the world. Not even a war can stop the tendency. It only hastens it and makes its necessity more plain.

A citizen, as we ordinarily use the term, is one who shares fully in the rights, privileges, and duties of his home city, state, or nation. These rights and duties are frequently well defined as one passes from one level of government to the other. As youngsters many of us had to commit them to memory while they were still hardly more than meaningless phrases.

World citizenship is now also coming to have a meaning which for long centuries it could not possibly have. As long as travel and other means of communication were restricted people could not but concentrate their interests almost exclusively at home; but with the advent of cheap newspapers, postal service, speedy means of transportation, the telephone, telegraph, radio, and motion picture, there has been an insatiable desire to learn as much as possible about even the remote corners of the earth. All of these things are gradually becoming a part of the experience of an increasing proportion of the world's population. It is no longer possible to confine the interests and imagination of people to a small section of the earth's surface. Truly it would seem as if science has provided us with all the avenues of international communication to enable us to appreciate life and culture in other countries. To whatever extent the sympathies and understanding of people are universal, to that extent they are world citizens.

## Commerce in Ideas

**T**HE PROBLEM of world citizenship, therefore, does not lie in any lack of individual interest in the culture and problems of other peoples. Nor does it lie any longer in any lack of means of communication between various parts of the world. We have enough of interest among individuals and we have adequate means of communication for a great measure of world citizenship. Our problem, therefore, lies in the willingness of governments to allow these means of communication to be used freely in the interests of peace and understanding and in making those actual arrangements which enable people of different parts of the world to be intelligent about one another.

As I see it, we have been engaged in strenuous efforts of one kind or another during the past twenty years to free these channels of information from services of international ill will and to put them uniformly at work in the normal cause of peace and good will. Take radio, for example. Carved in the coat of arms of the British Broadcasting Corporation is the magnificent motto: "Nation Shall Speak Peace Unto Nation." Yet, as everyone knows, no instrument of international communication is now used so effectively and widely to breathe international distrust. And this in spite of the fact that in 1936 an International Convention Concerning the Use of Broadcasting in the Use of Peace was signed and has since been ratified by twenty-six countries. Also, at Buenos Aires in 1936, the Inter-American Conference passed resolutions agreeing to avoid radio broadcasting that might disturb international relations, and to encourage broadcasting devoted to peaceful themes and intellectual progress.

Similarly with motion pictures. Motion pictures have been called "friendly ambassadors as they travel from country to country introducing each nation to every other nation in sympathetic portrayal." An international convention signed in 1933, and since ratified by twenty-nine countries, provided for the admission, free of import duties,



in each nation which was a party to the convention, of all films intended for school use. Just as the convention was about to be put into effective operation the present European war broke out.

Even the exchange of books between and among various countries, because of differences in practices as to the rights of foreign authors in the several countries, has been a matter of great confusion. Also, books which are produced in any one country, even the lowly school textbook, sometimes contain so many misrepresentations or omissions as to be first-rate breeders of international friction with other countries. In recent years serious attempts have been made among several European and Latin-American countries to eliminate ill feeling caused by school textbooks. The movement deserves cordial support.

The exchange of students and teachers among the various countries of the world is one of the oldest and presumably most certain methods of building up an international community of feeling. For years many American students have felt that their educational experience was incomplete until they have lived and studied in France, Germany, Great Britain, or Italy. In recent years thousands of foreign students have also enrolled at American universities. Each such student or teacher becomes an ambassador of good will when he returns to his homeland.

Countless other international arrangements of one kind or another have tended to draw important groups in many countries into frequent and close relationship. For eight years the International Bureau of Education has held in Geneva an annual conference of representatives of public education from most of

the important nations of the world. There are a number of international student organizations which have performed notable service under severe handicaps. The International Federation of University Women has done much to develop international friendship among its constituency. Our own Institute of International Education, in cooperation with various foundations, has greatly facilitated the exchange of students and teachers with other countries.

### Neglected Opportunities

**T**HE CONTRIBUTION of the United States toward the development of international friendship and cultural relations is a matter of grave importance. Prior to and during the World War there was in this country tremendous interest in promoting arrangements which would enable the various countries to build up a sympathetic understanding of one another and thus avoid the necessity of resort to war. This discussion ultimately led to the formation of the League of Nations. After a long and rancorous debate we refused to take part in our own handiwork. One can easily understand our unwillingness to participate in the solution of Europe's political problems.

Moreover, there have been certain international activities such as radio and school textbooks, into the control of which we could not have entered because of the lack of central authority over such matters in our Federal Government.

On the other hand, there is no reason why we should not have cooperated cordially and officially in the numerous other cultural activities fostered by the Inter-



national Committee on Intellectual Cooperation and such other organizations as the International Bureau of Education. The Senate still has before it, for example, the ratification of the film convention concerning the exchange of educational films which was signed by our representatives in 1933. More lately we have been presented with the opportunity to recognize and help support the International Institute of Intellectual Cooperation which has made such significant contributions to international friendship and which in spite of the war continues bravely to carry on in Paris. It scarcely seems likely that we shall do so until European politics takes a more hopeful turn.

### Understanding One Another's Problems

**I**N THE meantime we have turned our attention with renewed vigor and interest to Latin America. Fortunately as a result of the Buenos Aires conference in 1938 we had arranged through Federal funds for the exchange of a small number of teachers and students with a number of Latin American countries. A new division of cultural relations has been set up in the State Department. Recently this division held a very large conference of representatives from educational institutions, which showed the widespread interest in developing cultural relations with Latin America. Smaller but no less enthusiastic conferences were held relative to music and art.

I have mentioned, in the sketchiest manner, only a few of the more important activities which have been carried on during the past twenty-five years for improving the understanding of the people of the various countries concerning the civilization and culture of others. Truly it would seem as if the total of them is impressive and that notwithstanding the difficulties raised by modern international problems of political and economic nature it should have been possible to avoid such devastating conflicts as are now proceeding in Europe.

Such a conclusion would be altogether too hasty. After all, the problems of international friendship and world citizenship have been with us for a very long time, and although we have reason to feel that progress toward their solution is being accelerated as never before, we cannot hope for an immediate and complete dispensation. Obviously the reason is that world peace and understanding do not rest entirely on innumerable treaties on the one hand, nor even on an impressive list of activi-

ties carried on by international organizations of every kind and description. It is excellent that we have exchanges of professors and students between and among countries. It is fortunate that there are those who are endeavoring to make educational motion pictures easily available everywhere. It is hoped that increasing progress may be made in harnessing radio in the cause of peace. All honor to the pioneers and leaders who in season and out of season are endeavoring to use our modern means of communication for mutual international understanding.

But the simple fact remains that world citizenship cannot be attained until we approach something like universal understanding of one another's problems. World citizenship rests, as does any aspect of democracy, on informed public opinion. The task before us, therefore, is not merely one of making college and university students and other possible leaders of public opinion acquainted with various national cultures and aspirations, but of passing these matters on down the line into the schools and into innumerable homes throughout the world. Only when an intelligent appreciation of these matters permeates the innermost lives of a great proportion of the world's population can we expect that our international organizations and arrangements will be successful in bringing in that day of peace and good will toward which we have been earnestly striving. Thus far we have attained only partially the advantages of world citizenship, but time and human efforts conspire to bring about our ultimate success.

In this crusade much depends on the United States. While there has been a deep conviction that we should avoid entangling international agreements, even those of a cultural nature, there is also a growing conviction that from the point of view of actual contacts the world is constantly growing smaller and that sooner or later it will be necessary for us to assume that responsibility which our position in the world's affairs demands. Whether, therefore, we attend the next peace conference as a participant in the war or as a powerful observer, is of course not known, but in any case the weight of the United States is bound to be a tremendous factor in future arrangements for the preservation of peace. Let us hope that our position may be determined by an informed public opinion. In other words, let us do our utmost to become good world citizens.



# Must Children Obey?

HAROLD H. ANDERSON

**I**N ROBIN HOOD'S day the purpose of laws was mainly to preserve the king's peace. It was to reduce conflict and quarreling among the king's subjects and in other respects to restrict their behavior so that life would be more convenient for the king. The purpose of laws under our Constitution is something quite different: it is to promote a greater harmony among men and to insure the individual freedom and welfare of all. It seems obvious that problems of obedience depend on the purpose for which laws are made, or who makes the laws and on who is expected to obey them.

It is also obvious that laws are more effective, are more economically administered to the extent that they are voluntarily or spontaneously "obeyed," to the extent that they reflect the desires of the persons whose behavior they were devised to regulate.

Laws are less effective, are administered at greater cost to the extent that it is necessary to use force, threats, fear, or coercion.

Whenever a child presents a problem in obedience it means that one of two things has happened:

1. The demands made on the child are meaningless to him or
2. The demands made on him are contrary to his best judgment, his desires, or purposes; they require behavior which seems to him to be in conflict with the meeting of his own needs as he sees them.

The welfare of all is promoted only to the extent that a person's behavior can on the one hand be spontaneous, that is, can represent ideas of his own, can be an expression of his own thinking, and on the other hand be in harmony with the spontaneity of others.

**T**O REQUIRE obedience to demands which are meaningless to the child is to stifle spontaneity; it is to offer no opportunity for intelligent behavior because some one else has made the decisions for the child. To require obedience to demands which are contrary to the child's own thinking is to increase the conflict of differences and to defeat the objective of harmony. In either case enforced obedience is an evidence of conflict;

it is the behavior of one person that is the expression of the judgment and thinking of another.

How can one avoid such conflicts? To ask that question is to ask: How can one promote in the child spontaneous behavior that will be in harmony with others? It would be difficult for any of us to work or live harmoniously if we did not understand the desires of each other. It would seem, therefore, to be a matter of common sense to do everything we can to reduce misunderstandings in the child and to forestall for him avoidable conflicts with others. Another way would be to re-examine and revise the demands made on the child. Do they meet his needs? Are they fair to him? Or is the purpose of the demands mainly to preserve the king's peace and to make life more simple and convenient for ourselves? Let us review a case in which the clearing up of a misunderstanding restored a child's spontaneity and his harmonious behavior with others.

**T**HE JONES family had just finished supper. That morning had been payday for the children's allowances. The two children, Bill, aged four years, and Edna, aged six, had left the table and had returned with the remainders of their respective worldly savings. Bill had forty-two cents. Edna, after paying her mother nine cents which she owed, had sixty-three cents. They spread their money on the table examining the coins.

Bill exchanged an ordinary nickel with his father for a buffalo nickel, then an old dime for a new dime. Then he exchanged with his sister an old buffalo nickel for a new buffalo nickel and two buffalo nickels for a dime. Somewhere in the midst of the exchanging, Bill, finding fewer coins, thought that Edna had taken one of his nickels. He looked at his money and said, "I ought to have more. I had more nickels this morning."

Edna counted her money and found that she had just sixty-three cents. That proved to her that she had the correct amount. Bill was still looking at the money in his hand and remarking that he did not have "all the money" that he had had that morning. Some of it, he said, was gone. Edna had taken it. He did not think it fair and began to cry. Father and mother Jones each counted the money in Bill's hand and found that



Bill had forty-two cents. Mr. Jones told Bill that he had all the money he was supposed to have. Forty-two cents was the amount Bill had had that morning.

Now crying was not an acceptable solution to a problem in the Jones family. Mr. Jones could have ordered the boy to hush up and the crying would have stopped. But Mr. Jones had heard Bill saying over and over that he "ought to have more." Then Mr. Jones got an idea. It occurred to him that in all probability the arithmetic was a bit heavy for a four-year-old at the end of a day.

"I know," he said, "that you think you should have more money. You think that Edna has a nickel of yours. If she has a nickel of yours you *should* have more money. It would not be fair for her to take your money. It is fair to exchange." Then after a pause, "If you should have just thirty-eight cents that is not enough. You should have more. If you have only thirty-nine cents you should have more. Even if you have forty cents you should have more."

It seemed as though Bill's confidence in the world returned at the repetition of the phrase—you should have more. His crying stopped; he was looking to his father for help. His father continued, "If you have only forty-one cents you should have more. But if you have forty-two cents that would be just enough. You should not have more if you have forty-two cents. If you have forty-three cents that would be one penny too much. Let's count your money again together and see how much you have. You count it."

Bill counted it, slowly. He had forty-two cents. He counted it again. It was the same. Bill was pleased at the discovery. The other members of the family felt glad that Bill could now report that he had the correct amount of money.

**T**EMPEST in a teapot? Yes. Most family tempests begin in teapots but do not stay in teapots. It is all too common in families for parents to hush up a fussy child, to order him to stop crying, perhaps even to explain the situation as it would seem to make sense to the parent and when that failed merely tell the child he had his money; so forget it.

Note that Bill's trouble began with a misunderstanding. The misunderstanding aroused resistance, antagonism, hostility. When the father used Bill's own language he showed Bill that he was *working with* Bill *not against* him. With that sympathetic demonstration the crying stopped. Bill was again free to give intelligent appraisal of the situation instead of showing merely disorganized emotional behavior. When the misunderstanding was cleared up Bill was again working with everybody; he was a social par-

ticipator in the family fun. Note also that there was no problem of obedience. But there might very easily have been!

If there were perfect understanding in the world there would be no occasion for obedience. One would know instantly how his behavior would affect others; one could predict at all times the behavior of others.

In this world of reality in which we live there are many, many unknowns. Laws and rules of behaving in a democracy are merely agreements which by regulating behavior serve to eliminate some of the unknowns. The elimination of the unknowns makes it easier to predict the behavior of others and gives us more freedom and certainty in our own choices. When we drive along a main highway we note that stop signs have been erected to increase the predictability of human behavior. We assume that drivers stop at the stop signs. In a world of international law one nation has more predictability as to the behavior of another nation than it has in a world where there is no international law.

**T**HERE IS, however, no perfect understanding. There is no way of defining the precise needs of any human being. The best agreements, rules, laws are only approximations; they represent only a prevailing judgment as to what is fair. Some stop lights operate only during the hours of busiest traffic; others operate all the time. These schedules, too, are in a way an expression of judgment as to how to serve the needs of all. Each one of us from time to time comes to a stop sign and waits when there is no one traveling on the intersecting street.

With stop signs we have a simple illustration of laws or rules of behavior set up for all of us by our own representatives. To the extent that we have participated in the forming of the law, to that extent the law will be meaningful; it will be our own; we wanted ourselves and others to behave that way even before the law was definitely established.

By the nature of things no law can represent the desires of all. Some laws are set up by certain individuals to govern not their own behavior but the behavior of others. To the extent that laws do not meet the needs of the persons who are expected to obey them or to the extent that it becomes apparent that the laws do not operate fairly for all persons one can expect to find resistance to those ill-adapted rules of behavior.

In Robin Hood's day it was unlawful for anyone to hunt excepting the king and his specially authorized friends. This law was not set up like the laws establishing stop signs today. It was not even designed to meet the needs of people in

general. It was like giving to a few persons today the traffic privileges of the fire department with no corresponding social obligations. The law against hunting was merely the best guess of the king and his friends as to how to make hunting convenient for themselves. There was no social participation. The law was set up by the few to restrict the behavior of the many whose "needs" the king made no pretense to understand. Such a law is more deserving of the name "tyranny." The king, however, felt himself not only able but entitled to set up the rules governing the behavior of those under him.

**I**T DOES not occur to us that in our schools and in our homes there is a very thin difference between the way in which we parents and teachers set up rules for children and the way in which the king set up the laws for Robin Hood. We feel ourselves not only able but entitled to determine the rules of behavior of children. When we find resistance against our legislating, our behavior is not generally different from the behavior of the old King John. We meet resistance with attack. We intensify the conflict instead of reducing it.

Research on the behavior of children and teachers has shown that the use of authority by one person tends to incite similar behavior in another. Likewise cooperative behavior in which one person attempts to show consideration for

others tends to make others considerate of oneself. If we parents and teachers are both older and wiser than our children we can demonstrate our wisdom by reducing the number of occasions when we command obedience or when we make decisions for the child. We can thus reduce conflict. But we can also promote cooperation and harmony by seeking opportunities in which the child can be a contributor—in which he can become a social participator in arriving at agreements on rules of behaving.

Since there is no perfect understanding and since no set of rules will be adequate for all situations or will be adhered to by all persons, there are occasions on which obedience must be commanded. Such evidence as exists seems to indicate that where obedience is confined largely to emergency situations in which the health or safety of the child himself or of others is involved the conflict of purposes between the child and his environment is largely reduced; the child himself cooperates more easily.

Cases arise in which one sees no other solution than to demand obedience. In such cases it is fortunate if through past contacts with the child the parent or teacher has built up a relationship of mutual confidence and trust. If one's past commands have given the child a predictability that one is generally fair it will be much easier to obey when he does not understand.



# Who's Boss?

DOUGLAS STAPLETON

**W**HEN I became old enough to resent things other than damp diapers, I particularly resented being given orders simply because someone older and a good deal fiercer than I could give them. And I gradually formulated a firm resolve never to give orders to my then nonexistent son without giving sound reasons along with them. In fact, many times I sat in punitive silence and contemplated a world in which young men of mature twelve years would give ringing commands to fathers and mothers—and most especially to visiting aunts. For some reason visiting uncles always seemed quite reasonable and even jolly people. But visiting aunts—would they have to step when I became boss! An indulgent grandmother, a mild grandfather, and an assortment of uncles who appreciated my taste in toy trains were alone to be excepted in my daydream revolution.

And now I've got a son, aged twelve, acquired suddenly and without premeditation as an adjunct to a charming wife. And he presents problems.

At my age and rank among the "reactionaries" I can see that such a revolution is neither desirable nor practical, even in a world accustomed to revolution. On the other hand I have not abandoned the principles of twenty-five years, which principles I suspect are part of my son's developing philosophy. I still believe parents should be reasonable.

**P**ARENTS of my day were inclined toward the Mussolini-Hitler theory—although I didn't know the term then. I just called them "old meanies" under my breath—way under. My son is to know why he is being given orders.

Helen, of course, got in the first licks at him—twelve years of them—and Helen likes to think that the licks weren't just figures of speech. I have heard her lament that now he was too big to spank. But these protests cannot be taken too literally either, for her philosophy is akin to mine, fortunately—and she is very tenderhearted. How-

**T**HE DAYS are gone when in the name of "self-realization" parents permitted their children to run wild. Today, it is safe to say, most parents believe in discipline. Some, indeed, have come to believe that discipline is something that has meaning for parents, too—something to be experienced, not just administered. One of these is the partially reconstructed rebel who in this article tells why disciplining his son is such a knotty problem.

ever, both of them can remember a "very severe" paddling he received at the age of seven for bringing home a spavined and mangy horse "that nobody wanted" and coaxing it into the nice warm parlor. The severity of that treatment has never restrained his humanitarian impulses, for up to a year ago he continued to bring home "stray" animals in all con-

ditions of undernourishment, manginess, age, and rheuminess—from pity, or just out of sheer affection. And on occasions they have come somewhat reluctantly at the end of a rope.

**L**AST spring, though, I think we found the answer. He had attached himself to a particularly monstrous dog that seemed to have practically everything but a pedigree—and he had persuaded himself and the dog that it wanted to stay with us by locking it up in the garage. There it held both Helen and me at bay when we returned, and we had to wait in the car until Richard could persuade it that we really belonged to the household. Even then it was only watchfully tolerant of us.

Not only did that dog have to go but the practice of introducing stray animals at intervals had to stop. Mere orders or even a dusting of the filial breeches would only lengthen the hiatus, it would not cure. We tried a little practical reasoning.

Richard was to advertise the "lost" dog, and if no owner claimed it—which we feared—he could keep it. But, since he had induced the dog to visit us, he was to handle the entire situation. Throughout the weekend people who had lost large black dogs called at the house, and Richard was sent to the phone. He heard the other side of it—children frantic for their pets, worried owners, a woman who was tearful—and he missed two good days of kite-making and flying with Keith from across the road. And then he lost the "lost" dog, and had to explain *that* to owners who immediately became convinced that he had had their dog and were indignant at his carelessness. It was, altogether, a



difficult weekend, but we got through it without even smiling at Richard's increasingly tragic face. We've not been troubled with stray animals since.

A regular bedtime is difficult to maintain for a young man who tops his mother by an inch—and we haven't entirely solved that problem yet. Football training season is an excellent ally, and basketball helps us through the winter months. But these can always be countered with a "slow-down" strike on homework. Against our wishes we are forced to be somewhat arbitrary on the early-to-bed point, particularly after health and football have failed us. We have a little rule that for every minute overtime he stays up he must go to bed that much earlier the next night. This puts it more nearly on a self-operating basis, or, as the Mikado strove so long to achieve, it makes the punishment fit the crime. And it fits more closely into our pattern of reasonableness.

The new slide trombone has added to our difficulties and I've had to give way in the matter of my ties, which have become communal property. At least I am still allowed first choice for the day. For the moment my razor is sacredly mine own—and shoes, socks, and shirts by virtue of size. And by the laws of the state the car is still ours to use as we wish. But this pleasant state of affairs can last but so long; Nature and Time will alter the conditions. Perhaps I can retain my wardrobe by reducing it to a state of uninteresting sobriety, and maybe the "japlopy" method will leave the car free for Helen and me. These are of the future by at least three years and by that time my technique for handling Richard may have improved.

For the moment, we have sufficient regular worries and an increasing number of emergencies not in our program so that we are not borrowing on the future. Richard has his set household duties—and a memory more honored in the breach than the observance—so that occasional prodding is necessary. One method is for Helen or me to make an ostentatious effort to do his neglected duties, whereupon Richard will generally waken himself out of "Kid-napped" or a surreptitiously acquired "Dick

Tracy" and contritely rush to his tasks with a protesting "Aw, Moms! . . ." "Gee, Pops! . . ." We've achieved that much by making his duties normal and useful, for recently we have suffered financial reverses that make a small and somewhat crowded apartment necessary and prohibit servants. Thus the demand that he clear away the perpetual debris of some construction project, make his bed, keep the trash baskets cleared, and dry the dishes have a basis in need rather than in what a small boy might regard as tyranny.

His pleasures and his purchases are necessarily put upon the same basis, and have become a matter of compromise. Our limited income means, naturally, limited expenditures, and therefore Richard has to make his choice, sometimes between two such tempting courses as a particularly thrilling movie or a pair of vivid but stylish, among his particular set, earmuffs. The earmuff fad, we know, or at least hope, is temporary, and the pleasure of the movie even more ephemeral. But

the choice was his, and  
so are the earmuffs. In the  
same way



he buys his own socks and handkerchiefs, an occasional tieclasp—inclined toward the ornate—and ties in such colors as he cannot “borrow” from me. He has bought his school pin by the same method. He has added to his scale model train set and fleet of airplanes. And movies as a regular and expected entertainment have faded into the background. His selections are studied, and he usually discusses them with us first, before making his final decision. And he has become a canny buyer. As a form of discipline it has been effective. It has saved measured wear and tear on us, for we no longer have to prohibit or make seemingly unreasonable demands and face the necessity of enforcing them. And it has brought Richard lots closer to us, and on a firmer basis. We talk over his proposed expenditures in a spirit of cooperation, but the final decision is always his, and more and more it is becoming wise and sometimes surprisingly shrewd. I think it has increased rather than diminished his pleasures, for he takes keener delight in the things he buys or the pleasure he pays for because of the consideration expended upon them.

**B**UT discipline isn't all a matter of deeds done—or left undone. It is something larger, stronger, and finer than that. It is, in reality, the entire relationship, the balance within the family. And it hasn't always been easy for me, newly elected to a job I didn't seek. I also suspect it hasn't been easy for Richard, to accept the returns on an election in which he had no vote. My rule as the head of the house has to be based on merit—I didn't gain it by divine right or biology. And I've tried to fit that additional handicap into my philosophy—not so much to help me as to serve Richard.

That he is a nice boy is no credit to me; that belongs to Helen and the twelve years she had him all her own. But it is up to me to see that a nice boy becomes a fine man—and I don't mean a prig. He should be unselfish yet retain enough self-interest to prevent his being imposed upon; mannerly without being prissy; careful of his appearance without being a fop; amusing without being smart aleck.

Discipline is the answer to that—discipline that functions correctly at all times, whether Helen

and I are there to exert active control or not. By discipline I don't mean orders followed by a literal but reluctant obedience—but that discipline which is rational and wise—a discipline that is balance and personal integrity. And I've got to teach it to him, not beat it into him.

**A**ND there's the rub. Example, next to experience, is the best teacher. That's me. And look at me. I'm selfish. I'm a casual if not actually sloppy dresser. If I manage to escape eating peas with my knife it is only by a fraction. And I am quite likely to be a smart aleck. So it is going to be hard work being an example. I'm not at all the sort of person I want my son to be—a person disciplined from within and yet companionable—amusing and witty but with a fund of common sense that keeps him from being a clown. This doesn't seem to cover some of the essential things, like earning a living, or choosing the profession by which he'll earn it. But I'm leaving that to the schools. Helen and I are background, in that. We supplement. More and more we attempt to direct his reading and encourage his outside interests. But for the important task of making him a fine man I've been elected.

And I've got to learn so much—in addition to brushing away fifteen years of dust from my Latin and Algebra. I've had to quit the gay parties that were a regular part of my bachelor life. I've had to tone down a sophisticated vocabulary and learn an entirely new set of jokes suitable for home consumption. Those are the natural consequences of parenthood, I suppose. But more than that, I've got to *be* somebody that's worth imitating. The hardest tasks are perhaps the simplest and homeliest—keeping my closet and drawers neat, putting away my books and papers, reading the proper books—and keeping my temper. I've got to remember all my little household duties up to and including keeping the sugar bowl filled. I've got to keep alert for those little courtesies that are true consideration. I've got to be wise and honest, even with myself, and I've got to keep laughter. Oh, I've got my work cut out for me in disciplining Richard. In fact, I occasionally wonder who is disciplining whom.

Yes, I sometimes wonder who's boss.

# Books

## In

# Review



**THICKER THAN WATER.** Edited by W. Robert Wunsch and Edna Albers. A publication of the Progressive Education Association, Commission on Human Relations (New York, D. Appleton-Century Co., 1939). 352 p. \$1.20.

**T**HE COMMISSION on Human Relations has been charged with the responsibility of helping people with the urgent problems of personal and social living today. The Commission offers to leaders of student, teacher, parent, club and study groups the book *Thicker than Water* which deals with questions of human relations in our society.

This book, *Thicker than Water*, is a collection of short stories selected primarily for the contribution the authors have made in illuminating some aspects of family life and family member relationships. Their use, however, should not be confined to readers who are only concerned with study of family life as such. The stories are interesting and esthetically good, and can serve many purposes. They will be read, we think, for pleasure; they will be used, like other collections of short stories, by those whose main interest is in their literary quality. Their greatest value in their present context, however, will be in supplementing technical study of family life with the kind of experience literature offers.

In literature the artist's awareness of the complexities of human personality, his understanding of human behavior, his presentation of the situations we actually find in life, can give us insight into problems that, in other contexts, remain abstract. The artist does not present artificially isolated strands of experience. He takes us with him into the very tangles of relationships, emotions, and motives with which we must deal in the solution of our daily human problems. He universalizes some of our most important interests and problems. In studying his characters we are, in

essence, seeing ourselves, but without crude, painful, and perhaps harmful self-exposure. Our response is often primarily an emotional one, particularly in stories like these, where the artist has touched upon such an intimate concern as family life. Depending upon our own previous experience, interests, and desires, we identify ourselves with one or more of the characters and live vicariously the life the author depicts.

The artist, with his sensitivity, his perception, and his ability to communicate his thoughts and feelings to others, commands leaders who would guide others in understanding human behavior to study carefully what he has done; to know his medium, the story; and to try to be aware of the subtle meanings that lie behind his presentation. The least the artist can ask is that the leader be familiar with the stories.

**A** FAVORITE COLLOQUIALISM of young people, "How'd he get that way?" is an excellent keynote for many a discussion. We are all too ready to pin labels on behavior, assuming that by name-calling we have really explained something. Suppose we call Libby in "Wife of the Hero" *spoiled*, or the mother in "It's an Old Story" *jealous*, or the son in "The Oratory Contest" *conceited*, or the mother in "Mother Knows Best" *possessive*. Are we in a better position to understand and to propose what could be done? No, we have simply named something without knowing why we called it that. These are only names for complexes of behavior all of which have histories; all can be studied only by an imaginative and sensitive reconstruction of the probable influences that led up to the moment of behavior depicted in the story.

The leader may ask his group to outline the probable experiences in the character's life, his probable relationships to others in his environment, the motives that have prompted his behavior, the sources of the values which are re-



flected in the goals he seeks. This may be done in open discussion. The leader may ask for written biographies or for short dramatic sketches portraying the earlier life of certain of the characters. This would be particularly valuable with a character like Mrs. Quail in "Mother Knows Best" because the first impulse is to assume erroneously that she is deliberately sacrificing her daughter for the satisfaction of her own desires, whereas the important thing is to find out what factors in her life made her that way, and what needs she was striving to fulfil.

The leader has equal responsibility for helping his group to predict possible outcomes from present situations. There is little positive value in understanding past causes unless we can use this knowledge to see today's causes as the background of future consequences. For only then do we alter the course of the future in the direction of a better life. True we cannot be, and must not attempt to be in any deterministic way, seers and prophets; we cannot deny the complexity of behavior out of which the future is made. But we do know that the child, denied his brown suit by a tense mother who makes no effort to find out why he wants it, will probably show some form of irritation. We do know that the man, prevented from living what his neighbors call his "manly" role ("Man's Day") through the baffling economic restrictions imposed upon him, will probably be unable to accept his wife's success in the very field where he feels himself a failure.

**A**S WE can learn to predict possible future reactions by seeing their causes in the present, we can learn to improve man's relationships. To help develop this sense of the future with its roots in the present, the leader can encourage open discussion, can urge the continuation of the written biographies or the dramatic treatments into the future. In a story which deals with a moment of tension, as "The Red Hat," it might be wise to ask what is likely to happen in the next twenty-four hours as against happenings in the next few years. In a story such as "At Sundown" it would probably be more revealing to discuss possible developments in the boy's life in the following ten or twenty years.

To prevent a false note of determinism—the feeling that the future is already a formed bud in the past to unfold but not to change—it is important for the leader often to lead his group in a discussion of how the lives of the characters might change if certain basic causes were altered. This is what actually happens in our development. We change as our complex of self and environment changes; the optimistic thought is that we could control the direction of those changes far

more than we now do if we made concerted effort to change some of the causes. Suppose the husband in "Man's Day" should get a job the next day; what effect on both would that have? Or suppose, by some change, they should be transported to a culture where the imperative for a man to support his wife is not as strong as in ours, or indeed where the wife is expected to support her husband; what effect would that have? Suppose Elizabeth's mother in "One with Shakespeare" should realize that her daughter is gifted and begin to support her desire to write; what difference would that make? Suppose the community in "Fruit Tramp" had agreed that the transient families had to live and had found a way to pay their wages; how would that change the outcome?

**A**LL OF this calls upon the leader for another dimension of awareness. He must realize the tremendous force of cultural values in the motivation of human behavior. We mentioned this in the possible explanation of the behavior of the husband in "The Red Hat." Our values inevitably are reflected in our motivations. The trouble is that we are so intimately tied up with the dominant values of our culture from the time of our infancy that it is hard to step away from them and see what they are; it is at times exceedingly difficult to change them. Why did the boy in "At Sundown" feel unclean after his sex experience, even though it was with a girl he dearly loved and deeply respected? Had he lived in Samoa he would not have felt so. Why did the teacher and principal in "Five Ripe Pears" consider the pears "evidence" of "stealing"? Had the pears been wild blackberries growing in an unclaimed field the teacher and principal would not have said they were stolen. Why did the story "Black on White" turn out as it did? Would the ending have been different in England? Why was the mother in "One with Shakespeare" so concerned about her daughter's school marks; the family in "The Oratory Contest" about the oratory prize; the mother in "The Rainy Day" about being a "perfect" mother? Do not all of these forms of behavior bear an important relation to the things we in America are used to valuing and the things we attempt to discredit?

**T**HE POSSIBLE gains from using literature in this way are many. The literary experience helps us develop the kind of imagination most needed in our intimate human relations. It dramatizes for us the meaning of cultural pressures in shaping behavior. At the same time, it shows us the diversity and complexity of human behavior in our own heterogeneous society and in other cultures. Literature broadens our conception of humanly possible ways to think and act and feel; we live

with our imaginations through numerous patterns of relationship, many of them quite different from our accustomed ways. Especially in youth we are disturbed about our normality, and we measure it largely in terms of the narrow range of behavior we think acceptable. Literature can provide release and reassurance here. It may, as well, help us to see ourselves more objectively as we identify with characters and analyze the roots and the outcomes of their behavior. Best of all, literature increases our ability to understand the needs and problems of other people, and we may begin, thus, to realize that for each of us life is a two-way relationship; as people, forces, and things change us, we in turn become the agents of change for others. The joy of it is that we are on the threshold of knowing enough to make those changes come out for the better.

—ALICE V. KELIHER

EDNA ALBERS

W. ROBERT WUNSCH

**A GOODLY FELLOWSHIP.** By *Mary Ellen Chase*. The Macmillan Co., New York. 304 p. \$2.50.

**A** GOODLY FELLOWSHIP is the story of Mary Ellen Chase, whose joyous life was spent in teaching. The opening chapter sketches the background of a self-sufficient Maine household, presided over by well educated parents with unusual appreciation of their natural environment and a remarkable zest for living and learning. It tells of a mother who taught because she could not help but teach (and the children were handy), and of a father who descended the stairs each morning declaiming consecutive lines of the Iliad, the Odyssey, or the Bible. The village school was simple, "hewn out of respectability and governed by necessity."

At thirteen, Mary Ellen Chase entered the Academy, which was manned by excellent teachers, classically trained. Except for history, English, and elementary chemistry, Latin, Greek, and mathematics were the order of the day. The teachers were drillmasters, in every sense of the word, but behind their insistence on perfection lay a zeal and pride in their teaching. Miss Chase closes the chapter on her early education with this tribute:

The memory of such teachers never fades nor does gratitude toward them ever lessen. When, thirty years after their patient and bountiful ministrations, I stood among the

purple flowers of Catullus' home at Sirmione, I felt the presence of Florence Rafter as well as that of the poet. Both were assuredly *hominibus venustiores* to me. And as I picked anemones blowing among the stones of the ancient theatre at Epidauros, I thought of John Brackett and of how because of him I should forevermore live in a land of plenty.

At the age of nineteen, Miss Chase began her experience as a teacher in a coast village, little more than a hamlet. The school had an enrollment of forty-nine pupils, ranging in ages from five to nineteen. After a delightfully humorous description of the school, the pupils, the villagers, and the mental and physical alertness necessary to cope with them, she concludes, "I am one who looks upon the rural school (of other days), not with sentiment but with respect—respect, not for the way it educated its children, but for the stern and agile training which it gave its teachers."

College finished in 1909, Miss Chase tells of her experience at Hillside School, where a full quarter of a century before the progressive school, as we know it, sprung up in Massachusetts, this school in a remote Wisconsin valley looked upon each child as an individual and centered its efforts on his reasonable growth, activity, and self-expression. In graphic word pictures she describes the vital, wholesome upbringing of the children. "Hillside was merely a way of life, sound, reasonable, cooperative, and enchanting."

The story goes on to tell of experiences in Montana, of graduate study in Germany before the war, and at the University of Minnesota, of early experiences in lecturing, and finally of teaching in Smith College. Like a kaleidoscope, *A Goodly Fellowship* is a picture of the changing scene in American education written in almost Biblical language from a humanistic viewpoint. Miss Chase loves her profession. She tells of it in vivid, joyous language. The book is full of tributes to teachers of all grades and types of schools, by one who has a genius for friendship. Every chapter proves the statement of Mary Ellen Chase, "Teaching has been, and is, the good life to me."

*A Goodly Fellowship* is in spirit and emphasis the sequel to *A Goodly Heritage*. Both are more than autobiography. They are delightful stories of interesting people, many of whom are still going about their chosen tasks, living, loving, and serving. Such books are benisons to both parents and teachers.

—CORNELIA S. ADAIR

# Projects and Purposes

for

## PARENT-TEACHER ASSOCIATIONS



**T**HIS is the sixth of a series of discussions designed to promote a better understanding of the meaning and scope of parent-teacher work. Light thrown upon the past often serves to illuminate the present and to show where the paths of the future may lie. So it is hoped that in answering the question "Whence have we come?" these articles may give substantial aid in answering for the local association the all-important question "Which way shall we go?"

**T**HE DESIRE to protect children, like the desire for knowledge and truth, exists today as one of the major values in human life. It is one of the most natural and arresting of human endeavors. Yet it was but a little over a century ago that children were hanged for the flagrant offense of stealing a loaf of bread. Horrible, yet more merciful, it may be, than was the living torture to which thousands of children throughout the world were condemned.

In England, even during the latter part of the eighteenth century, millowners would harness four-year-old children, dog-fashion, to a small truck and force them to drag coal on their hands and knees through passages too small to admit the body of a man. Young boys were apprenticed to stoke fires in blast furnaces, their weary bodies driven in the blinding heat from early morning until late at night, every morning, every night. In the United States, as late as 1870, young boys were working from ten to fourteen hours a day as mill hands and at other jobs which would have

been difficult for adults to perform. Enlightened treatment of children! Strangely enough, such deplorable conditions were justified on the grounds that this labor prevented children from the "dangers of falling into vice and crime."

**T**ODAY it is difficult to conceive of a society characterized by such conditions, for when this half century is past and our Nation comes to recount its humanistic endeavors during that time, heading the list will be the development of the age described as the "Age of the Child," a development regarded by men and women as the truest index of civilization. And inspiring to parents and teachers will be the knowledge that the parent-teacher association helped to bring about this age by awakening interest in the child and his role in the drama of human progress.

As far back as 1903, six years after the National Congress of Mothers came into being, it was found advisable to form within the organization a committee on Juvenile Court and Probation to supervise the work for delinquent, defective, and dependent children. At a board meeting of that same year it was resolved "that regular courses of instruction should be provided for the training of probation officers and all persons who are to be placed in charge of dependent and delinquent children."

A list of the subjects discussed at the annual convention reveals the early concern of the organization for children growing up amid poverty, vice, and disease: National Boy Problems, Industrial Education a Factor in Civic Betterment, Child Labor Conditions, the Probation Method, and The Dependent and Delinquent Children. It is clearly evident that although the Congress did not initiate the juvenile court and probation system, the leaders saw its advantages and for years devoted their energies to establishing the system in this and other lands.



WHILE the Congress was doing this much needed work of promotion, it was at the same time directing the attention of home, school, and community to the predisposing factors of juvenile delinquency. It is noteworthy that this insight into behavior problems came at a time when the study was still in its infancy, and still to be recognized as the basis of a profession requiring the services of trained experts.

Due to the persistent efforts of the National Congress, parents were already aware of the physical and economic perils connected with some forms of child labor; and, most important, adults were beginning to accept and to appreciate the point of view which regarded the child as a child and not as a miniature adult. Teachers who by this time had united their forces with that of the Mothers Congress were revising their educational methods and theories with a view to developing a more intelligent understanding of the child. The following resolution adopted at the 1915 convention discloses the change in emphasis produced by a clearer insight into child nature:

WHEREAS, The basis of efficiency in probation work necessitates that it be recognized as education of the inner life, and

WHEREAS, Such service can only be rendered by those who understand how to lead children,

*Be It Resolved*, That the National Congress of Mothers and Parent-Teacher Associations use its influence to have the probation work for children recognized as part of the educational work of the state and placed under educational guidance.

Pertaining specifically to child labor which at this time was the work of a special committee of the Congress, the following resolutions were passed in 1915:

WHEREAS, The National Congress of Mothers and Parent-Teacher Associations, for the protection of childhood, has worked and will work unceasingly to prevent the employment of children in occupations that are injurious to health, life, and character; and

WHEREAS, Experience proves that prevention of opportunity for any work is equally detrimental to the welfare of children and to their future as adults; and

WHEREAS, Parents, the natural guardians of children, must be given some discretion as to what is for the well-being of the child;

*Be It Resolved*, That the National Congress of Mothers and Parent-Teacher Associations asserts its belief that protection of the best interest of children requires that child labor legislation should be based on the following principles:

1. Prevention of employment in occupations injurious to health or character

2. Liberty for employment in suitable occupations

3. Employment certificates for children to be given by educational authority of the district, after certificate is given from physician as to the child's physical and mental ability for the work contemplated

4. Special employment certificates for children permitting suitable occupations during vacation and out-of-school hours

5. Working hours for children permitted by the law to leave school and go to work conform with the working hours of such State, as otherwise their opportunities are limited.

In 1916, in a declaration of principles regarding treatment of wayward children by school and state the National Congress reiterates its previous statement of belief that the only way to check crime lies in the universal, systematized, sympathetic, individual treatment of every erring child. The following statement is made concerning the treatment of juvenile delinquency:

Therefore, *Be It Resolved*, By the National Congress of Mothers and Parent-Teacher Associations:

First, that the schools should be prepared to assist every wayward child, not by expelling him, or placing him in an institution, but by removing the cause of truancy.

Second, that a state probation commission in each state should be associated with the Department of Public Instruction in order to promote efficiency and uniformity in probation work.

Third, that whenever it becomes necessary to remove a child from his own home, he should be cared for by the Cottage System of home schools, instead of in large reform institutions, where individual attention and home influences are necessarily lacking.

Fourth, that a study of Froebel's philosophy is a valuable equipment for parents, teachers, probation officers, and all who are meeting the problems of wayward children.

Fifth, that all industrial and reform schools be placed under state educational supervision.

These simple declarations reveal, better perhaps than anything else could, the parent-teacher point of view concerning juvenile delinquency, its treatment and prevention. They show too a growing insight into the responsibility of parents and public for the child as well as the important role of education in crime prevention.

It was during this period that the National Congress enlisted in another important campaign—a nation-wide movement for a Mothers' Pension Law in every state. This movement was an outgrowth of the belief held by parent-teacher members that to deny children a mother's care because of poverty, or illness, or death of the father, is a gross injustice to the child and to the state as well.

Two important developments were taking place during these years: first, the attempt scientifically to understand the basis of youth's conduct deviations; second, in the light of such understanding, the effort to remold the factors in home, school and community which contribute to youthful delinquency. Emphasis was gradually shifting from juvenile treatment to juvenile protection, and by 1922 the Committee on Juvenile Court and Probation was changed to Juvenile Protection. It was with thoughts as wide and progressive as these that the Congress entered upon a new phase of its program.

IT WAS inevitable that parent-teacher attention in this field of endeavor should have centered first of all upon the parents' responsibility in the home—all the problems of knowing the child, of maintaining right attitudes toward him, and of courageously meeting situations involving juvenile delinquency. The second point of emphasis made by the Congress involved cooperation with the school, since it was recognized that social conflicts are more easily detected in the school situation than elsewhere. The Congress worked with schools in an effort to provide enough workers properly qualified by training and experience to deal intelligently with the problems of so-called

"problem" children and juvenile offenders. The third area of interest consisted of cooperation in the program and activities of existing agencies in the community concerned with the protection and care of children. Special phases of this community interest include these preventive measures:

1. Laws and ordinances for the protection and care of children
2. Children guidance clinic facilities
3. Enforcement of existing statutes concerning child labor
4. Standards in institutions for the care of socially handicapped children
5. Placement methods of caring for dependent and neglected children
6. Community hazards from which children and youth need protection, such as: petty gambling, destructive recreational influences, road-houses and cabarets, salacious literature, etc.
7. Adequate playgrounds and social centers, boys' and girls' clubs, and library facilities.

Thus, through the years, the National Congress has consistently demonstrated its unwavering concern for the protection and care of childhood. The child has come into his own. This is indeed the age of the child. Child labor has not been everywhere abolished, it is true. There are still delinquent children, and some of them are dealt with in courts and prisons where they should not be. Dependent children are not adequately cared for. But, as never before in history, society has grown child conscious. It no longer condones its own sins, or denies the right of the child to freedom for growth and play and wholesome maturing. This change in attitude is something parents and teachers have helped to bring about. The maintaining of this desirable attitude entails a growing appreciation of the significance of the total environment; and demands the development of an educational program that will ultimately include all the agencies of society, uniting in the more wholesome social adjustment of the children of tomorrow.

# Parent-Teacher Study Course for 1939-1940

## AMERICAN YOUTH

THE many problems of youth in the modern world and the consequent attempts to solve these problems on the part of both home and school have awakened parents and teachers as never before to the role of youth in our democratic society. It is, therefore, the purpose of the parent-teacher study course for 1939-1940, outlined and directed by Dr. Ada Hart Arlitt of the committee on Parent Education for the National Congress of Parents and Teachers, to present the facts concerning modern youth — his interests, attitudes, abilities, and personal characteristics. The thoughts and feelings of American young people today will have much to do with the course of American history tomorrow, and what they think and feel will not be greatly influenced by what parents and teachers say to them. What they learn from their own experience in their daily lives will mean more than anything we try to tell them. And it is to what they actually experience that parents and teachers must contribute if they are to help them over these difficult years.

### "Jack and Jill"

By DR. JAMES S. PLANT  
(See Page 20)

#### I. Pertinent Points

1. The adolescent himself has not changed very much since the days when the Old Testament was written; but new conditions have brought for him and for his parents new and perplexing problems.
2. It is not the adolescent but the older people who have allowed to develop many conditions which should be changed. The question is not how one can prevent one's children from going to undesirable places but how can parents as citizens see to it that these places are run decently.
3. The pattern which parents set, the knowledge which they make available, the social structure which they have built—upon these depend the goals which today's adolescents strive to reach.

#### II. Questions to Promote Discussion

1. What are some ways in which parents may learn more about the problems which confront the modern adolescent?
2. What are some goals which we may set for the social relations of youth?
3. How may parents help youth to adjust to new demands and changed conditions?
4. How may parent-teacher associations help in setting up standards for home and family life, and in developing better communities for youth to grow up in?

#### References:

1. "Preparing Our Children for Marriage." Robert Foster, *National Parent-Teacher*, December, 1938.
2. "Education for Human Relationships." Joseph K. Folsom, *National Parent-Teacher*, March, 1939.
3. "Saturday, Sunday." John E. Anderson, *National Parent-Teacher*, December, 1939.

## ANNOUNCEMENT

THE study course article, "Jack and Jill" for use at the March meeting of parent-teacher study groups, appears in this issue. The March issue will carry the article, "The House that Jack Built," for the April meeting. Throughout the year each month's issue will contain the study course material for the following month. This procedure will provide greater opportunity for securing supplementary material and otherwise developing the topic and the method of its presentation.



# Our Contributors

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**G**EORGE F. ZOOK is president of the American Council on Education and is greatly responsible for the promotion of higher educational progress within the past few years. His varied and brilliant career represents a successful merger of teaching, administering, writing, and practical public service. Dr. Zook is one of the American representatives on the International Committee on Higher Education and in the summer of 1939 served as American delegate to the International Committee on Intellectual Cooperation at Geneva.

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**JAMES S. PLANT, M.D.**, has worked with adolescents for over sixteen years and is well-known to parents and teachers as one who expresses himself pointedly on matters affecting young people. He is director of the Essex County Juvenile Clinic, Newark, New Jersey, and the contributor of many articles on psychiatry and psychology to popular and technical magazines.

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A native of California, **WILLIAM SAROYAN** was educated in public schools and libraries. He began writing in his teens. At twenty-eight, he is now living on his uncle's grape farm where he writes sometimes as many as four new stories a week. Mr. Saroyan's story, *Five Ripe Pears*, is reprinted by permission of Random House, Inc., New York. Copyright, 1936, by the Modern Library, Inc.

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**RALPH F. FUCHS** is professor of law at Washington University, St. Louis. His eminence in the legal profession has been recognized by appointments to serve in various capacities on national committees and commissions. He has been special assistant to the Attorney-General of the United States and is now a member of the Attorney-General's committee on Administrative Procedure.

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**HAROLD H. ANDERSON** has written over sixty publications in the last ten years dealing with subjects pertaining to child training. His recent book, *Children in the Family*, is widely acclaimed by both parents and teachers. Dr. Anderson teaches psychology and personality development at the University of Illinois.

Writing, broadcasting, acting, and editing have all threaded at intervals **DOUGLAS STAPLETON's** unusual career. His most recent profession, parenthood, has proved so interesting that Mr. Stapleton is now preparing a book in which he tells about his experiences as a father.

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The professional career of **PHILIP KLEIN**, which covers a quarter of a century, has been devoted to the field of public welfare. The experience of these years has resulted in a philosophy which is given concrete expression in the findings of the 1940 White House Conference on Children in a Democracy. Since 1927 Dr. Klein has centered his activities in the New York School of Social Work, serving as teacher and research director.

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**CORNELIA S. ADAIR**, director of the Richmond, Virginia, Public Schools, and **ALICE KELIHER**, **EDNA ALBERS**, and **W. ROBERT WUNSCH** of the Progressive Education Association contribute to "Books in Review." The review of *Thicker than Water* is reprinted by permission of the Progressive Education Association.

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**SAMUEL B. PETTENGILL**, distinguished scholar, poet, and political thinker, writes our editorial. His poem, *The Dome of the Capitol*, gives added insight into his appreciation and understanding of America.

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We are this month answering in advance some of the questions which come to us concerning the art work in the magazine. Among the subjects presented, our readers will identify the Lincoln Memorial and the Capitol Dome, both in Washington, D. C. Two other subjects of unusual interest are the ancient Assembly Oak, said to be a thousand years old and still standing in Copenhagen, under which tribal assemblies were held for many centuries; and the ancient Icelandic Hill of Laws, crowned with its huge pillar from whose eminence were heard the voices of chiefs, bards, and law men.